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HIMALAYAN TRAVELS

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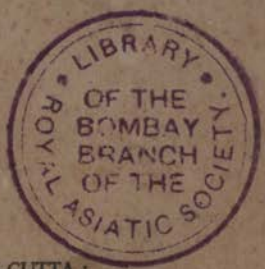
BY

T. JODH SINGH BAGLI NEGI

DEPUTY COLLECTOR ON DEPUTATION AS SETTLEMENT OFFICER AND REVENUE MEMBER, TEHRI, GARHWAL STATE.



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DEDICATED TO

J. E. Goudge, Esq., O.B.E., I.C.S.

With the best regards of the author.

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PREFACE.

During my tenure of Government service in the Kumaun hills I kept notes of places in the Himalayas which I had occasion to visit either when passing from one stage to another or in my early morning walks, with the object of embodying them later in the form of a book which might be of use to travellers and officials, furnishing them with information regarding places and objects of interest and also of the manners, customs, life and characteristics of the inhabitants of the mountainous regions which are associated in Hindu religious tradition as the place where the Rishis, sages and saintly persons lived of yore and thought out the deepest problems of life. These notes were made during a period of several years and were finished about the time of conclusion of the last settlement operations of Almora District in which I was engaged in the beginning of the present century as Supervisor of Survey Amins, under Mr. J. E. Goudge, O. B. E., I. C.S., settlement officer. It is to this noble officer, of whose official connexion with me I retain a deeply grateful memory, that I have the privilege of dedicating the book.

In 1894, I, for the first time in the District of Gharwal to which I belong, published a pamphlet by the name of "Niti-Hoti" in English, describing a journey to "Bari-Hoti" which I undertook, leading through the Niti Pass, and the present is my second humble attempt on the same lines descriptive of more extensive travels over different parts of Himalayan regions undertaken by me in the course of many years. I hope it will be found useful to travellers, tourists and pilgrims who visit these outlying regions of the Himalayas as a guide and source of information on various subjects. I could not make time from my official work to arrange and prepare the MSS. for the Press, which were lying unattended for a long time and the book might have been delayed from publication indefinitely but for the encouragement of Mr. V. A. Stowell, O. B. E., I. C., S., who impressed upon me the desirability of printing it. This made me hasten its pubiication. For this encouragement my reverential thanks are due to him with whom I was associated in official life during his beneficent administration as Deputy Commissioner of Garhwal, when through his exertions and wise and benevolent counsel a solution of the long vexed question of impressed labour was found in the district and among other beneficent works an English High

School was established, the first of its kind in British Garhwal. My equally warm and respectful thanks are due to Mr. P. Wyndham, O. B. E. C. I. E., I. C. S., for the kind encouragement received at his inherently sympathetic hands.

My thanks are also due to the members of the Advaita Ashrama (Mayavati) who very kindly helped in the preparation, and arranged for the publication, of the MSS ; and also to K. Kharak Singh Pal, Deputy Collector, P. Purna Nand Sanual, Overseer, P. Lokmani Kukreti at Dharchula, and P. Mukand Ram Dabral of Sijaul, my friends and compatriots, for the information supplied and assistance rendered in preparing and improving the matter of the book.

Camp Devaprayag,
The 30th april, 1919. } Jodh Singh, B. Negi

INTRODUCTORY NOTE.

My friend Thakur Jodh Singh Negi has done me the honour to ask me to write a brief introduction to his book of Himalayan Travels. Since I first met him, nearly 20 years ago, I have watched Thakur Jodh Singh's progress with interest, and have had the pleasure of assisting him on several occasions.

Beginning in a modest capacity in a district office, Jodh Singh has worked his way up by dint of sheer hard work and honest merit to his present position of Settlement Officer of the Tehri-Garhwal State, for which he was selected by Government.

Jodh Singh has distinguished himself in many branches of Government work. In the Almora Settlement he earned the highest praise from the Settlement Officer. In extending the co-operative credit system among the ignorant people of the malarious Tarai tract, he did much remarkable work. On one occasion his success was characterised by the Registrar of the Co-operative Credit Societies as "a perfectly marvellous piece of work." Jodh Singh originated the Cooly Agency System in the hills. This system, which is now a widespread organisation, has been of great benefit to

the people of the hill districts by substituting a voluntary organisation for the system of forced labour, which it has replaced at the various centres where agencies have been established.

Thakur Jodh Singh is a member of a well-known Rajput family of Patti Aswalsyun, Garhwal. The family traces its descent from one Kapur Chand of the ruling family of one of the Simla Hill States. He migrated to Garhwal some 10 generations ago. The original family still holds a small raj in the Simla Hill States, and their descendants in Garhwal have still maintained their high caste position.

Thakur Jodh Singh's book of Himalayan Travels will be found most interesting by all travellers in the famous Himalayan tracts, where the great shrines of Badri Nath, Kedar Nath and Gangotri are situated. His book, besides being a guide to various routes in the hills, is a repository of tradition and information on all points of local interest.

Thakur Jodh Singh is a close observer and a diligent recorder of all picturesque scenes and matters of local interest at the various points which he visited. His vivid description of places such as the Nirpania Cliff, Taklakot, Kailas, and Mansarowar are full of interest, while his records of local customs and traditions are full of value

and attraction to the student of ethnology and religious usages and customs. His notes on such points as the wild men of Ascot, the funeral rites of the Bhotiyas and Tibetan customs are deserving of the attention and study of all who take more than a passing interest in this branch of study, and it is to be hoped that some day Jodh Singh may find time to compile a separate and more detailed work on the people and the customs and traditions of these remote and little-visited yet wonderful regions.

1-5-19. V. A. STOWELL.

F. G. S. Tuttle

Himalayan Travels

GHARWAL—BHOT

Joshimuth to Tapoban, 6 Miles.

29th August, 1890.

Tapoban to Surain Thotam, 10 Miles.

30th August, 1890.

Between Joshimuth* and Tapoban the road is easy and good, excepting at a place named Dhakchara which is a dreadful one for passers-by. A new route has been now opened to avoid the Chara, making the way a little circuitous. The only thing worthy of note in the vicinity of Tapoban is a very hot-water spring† situated at a quarter of a mile higher up from Tapoban and a few paces down

* Joshimuth elevation 6,107 feet, in Pargannah Painkhanda, population in 1881 was 572. The winter residence of the Rawal of Badrinath. Also named Jyoterdham.

† Note.—Besides the Thermal spring mentioned, the temple of a Bhavishya Badri is located near Tapoban. There are four separate hot springs at Tapoban, two about a mile and two about one quarter of a mile from the village of that name.

the public road towards the Dhauli* river. The road thence to Surain Thotam is almost level, with only nominal ascents and descents, and is carried on either side of the river crossed by bridges. The mountains on either side of the road come down in steep but most beautiful precipices. There is a village, the Upper Suki (Malla Suki) set up upon a seemingly inaccessible height, and villages upon similar heights are generally seen here and there. The river is rather sloping, noisy and often broken into cataracts. The road almost of bridges for 200 yards at Chakuri Jabar, is fearful.

Surain Thotam to Jumma, 9 Miles.

31st August, 1890.

Between these places, a distance of 9 miles, there is no extensive view to be had from the pass (where the road is) in any direction. Just coming up from Surain Thotam, lies the Nagpota Chara. Opposite to it, is the Gurma Guar hill, very high and precipitous. At a distance of 2 miles is Pangrasu, and thence two miles higher up lies the

*Dhauli—Western Dhauli or White river, a principal tributary of the Alaknanda, rises near the Niti Pass and unites with the Vishnu Ganga at Vishnu Priyag (near Joshimath).

Gari Godna crossed by a Sanga.* Then commences the well-known Gari road. It leads so close by the Dhauli river bank, that the waters of its main body beat the wall of the road with very great forces. Almost all the rivulets, that one passes in the way, which contain but small volumes of water, and which, therefore, would be properly called Gadrias or Gadheras in the lower countries, are unfordable owing to their sloping course, the impetuosity of their current, and the piercing coldness of their water. They are therefore crossed by temporary bridges and sometimes pucca ones. From this place in the upward journey, the luggage of travellers is more frequently carried by women, who carry their loads with greater ease than their husbands do.

Jumma to Malari, 9 Miles.

1st September, 1890.

A little higher up from Jumma, the river Dhauli is crossed over by a bridge to the left bank. On a rock, there is an inscription, "In Sambat 1894, one Ajab Singh came to Niti." This likely

* Sanga—a bridge formed of successive layers of timbers, projecting beyond the lower, from either bank towards each other, in the form of an arch.

indicates that there was no public-road before that time, and Ajab Singh who was the Jamadar attached to the P. W. Department, had the road laid for the first time. Ringi and Kaga villages lie opposite the public-road on the left of the Dhauli river. Far off, the Dunagir mountain and its surroundings are clearly visible. Their peaks are covered with perpetual snow which presents a pleasant view. At their foot lies the Dunagir village, covered from view by the side of a hillock. Jumma has a scanty habitation and cultivation. while Garpak, Fagti Jelum and Kosha, successively higher up on both sides of the Dhauli river, are more or less inhabited and cultivated. The sites of all these villages are equally terrible and precipitous. Malari* is the most inhabited village, having nearly 80 houses, some two and others three-storied. There is a good deal of cultivation, the land is level and commands an extensive view. The scenery is beautiful. Its eastern boundary is marked by a mountain having a snowy peak, at the foot of which lies a considerably long but undulating plain which is used as pasture ground (payer) between May and September for

* Malari is situated in the eastern angle of triangular plateau, about 1½ miles broad, 10,150 feet above sea level, inhabited by the Marcha clan of Bhotiyas between 24th May and 23rd September.

horses and cattle. The world seems quite change from here. Barley and wheat are yet standing green, and will be harvested within a fortnight at some places and in three weeks at others. Cheena and Buckwheat (Phapar) and Kauni (red) crop also are not ripe yet. All these grains will be harvested simultaneously, here with other places. The crop is exceedingly good. The stalks of all these grains are stunted and much smaller than those in the lower regions.

Malari to Bampa, 5 Miles.

2nd September, 1890.

From Malari, passing through a tolerably plain ground of about half a mile, the Dhauli river is crossed by a bridge or Sanga named Burans, and the road hence is carried along the right-hand bank of the river. At a distance of about two miles from Malari, on the other side of the river lie the two villages of Kurkuti and Mahargaon. The scenery here is nice and cultivation considerable. Some two miles higher up, there is a Khampa habitation called Gurguti, on the left bank of the river Dhauli, and nearly two miles further up is situated the Farki village. Its habitation is pretty large and cultivation sufficiently extensive.

Further ahead lies the village of Bampa separated from Farki by a large undulating plateau. The former village is a little larger and its cultivation is proportionately extensive. The houses in both these villages (as is usual in the Ghata) are made more of wood than of stone, and often two and sometimes three storied. The wood does not easily rot here, and therefore wooden houses and bridges stand strong for a considerable period of time. From Malari upwards to Bampa the road leads alongside a very picturesque glen. The Deodar trees grow abundantly all along the sides of the glen reaching right down to the river below. At Bampa the Deodars are no more in evidence. Each plant found in regions higher up from Malari has a distinct smell of its own and bears flowers of different sizes and colours which give a variegated and pleasing aspect to the verdure. The crows (*Corvus Tibetanus*) here are larger than those found lower down. Their cawing is less noisy and their feathers are smoother.

Bampa to Niti, 4 Miles (nearly).

3rd September, 1890.

From Bampa passing along a level road which descends a little to cross by a spar-bridge the

Gamsali rivulet, one meets a glacier torrent from the N. W. mountain, after which an ascent of narrow pathway leads to Gamsali, and the public road passes at a little distance and a lower level from the neighbouring village. Gamsali is a large village situated on the right bank of the Dhauli river. A considerable stretch of level land round the village bears barley, buckwheat and oats. Immediately behind the village, the mountain rises in an almost perpendicular cliff. There is another but smaller stream to the other side of the village and on the opposite side of this stream the cliffs are exceedingly precipitous. To the N. W. runs a long valley full of huge boulders, and directing one's gaze higher up, the eye rests on the perpetual snowy peaks. Just above Gamsali the river runs through tremendous precipices and the road is carried along scaffoldings, and the way to Niti there is a flat level road of about a mile, passing quite close to the bank of the river. Niti is at the foot of a ridge, which sweeping round defends it from the violent storms which blow in these regions. It is situated on the left bank of the river.

It is a large village like Malari and Gamsali. There is only a little cultivation yielding a scanty crop of barley and buckwheat. The inhabitants pay little attention to tilling land and earn most

of their livelihood from commerce with the Bhotiyas. The volume of water of the Dhauli river and other glacial torrents swells in the advanced part of the day on account of the melting of the neighbouring snows and shrink considerably in the nights and mornings, while lower down, at Surain Thotam and Tapoban; the volume of waters in the Dhauli is observed to increase at night and decrease during the first part of the day. The villages of the Dhauli valley are completely deserted from the middle of October to the middle of May, during which time the country is covered beneath deep snows and the inhabitants thereof migrate to lower places in Nagpur Dasoli and Taili Chandpur Pattis. From Niti, a route leads to Niti Pass, about 13 miles higher up. The halting places of European sportsmen on this way are principally Bamlas, Damjang and Guthing. Looking upwards from Niti to the valley the eye meets a perpetual snowy mountain peak, which is said to be inaccessible and little frequented.

Niti to Kalajabar, 6 Miles.

4th September, 1890.

From Niti to Hoti there are four routes. But the straightest and easiest one is said to be that

by Kalajabar or Chor Hoti Pass; but it is less frequented owing to danger from avalanches. The next route is the one leading through Damjang which is a little circuitous and scarcely admits of riding on ponies. The third is that which leads through Guthing which is also reported to be very circuitous and precipitous. There is another and a fourth route from Malari which is the shortest of all but it is difficult and sometimes almost impassable owing to a rivulet that has to be crossed at various places. Its waters being too cold and too much (occasionally) from the melting of snows which forms its origin, makes fording very difficult. Timarsain is the halting ground near Niti, nearly a mile downwards and thence the route to Kalajabar is a merciless ascent of nearly half a mile, after which it passes over flat ground for a short distance, descending slowly again to cross the Shel-Shel stream over a Sanga. Taking a hard but short ascent on the right bank of the stream (Shel-Shel), it passes again over a tolerably flat ground which ascends by imperceptible degrees. The travellers of foot suffer much difficulty in making the ascent on account of difficult breathing, the effect of the rarified air of the atmosphere which is looked upon by the local *Marchas* as a sort of poison; that affects every traveller and specially those who

visit these parts for the first time. Even the *Marchas* are seen suffering from its effects in making the ascent, but not to such a degree as the Gangaries (as the people of the lower regions are called by those of the upper). The rarity of air affects all travellers in these parts in degrees more or less as they are accustomed to walking in these routes or not. Kalajabar station is not so windy as other halting places lower down in the route to Surain Thotam, mentioned before; but it is much colder owing to its higher elevation. Its situation among hills on almost every side makes it less windy. There is no habitation here either permanent or temporary, nor are there any traces of old sheds used by *Marchas*.

Kalajabar to Bari Hoti, 10 Miles.

5th September, 1890.

The route first begins with a high ascent and as the steepness continues unabated for four miles up to the Dhura, the suffering of our campmen in consequence of the tenuity of the air, was great. They experienced vertigo, increased palpitation of the heart, accelarated respiration and extreme difficulty of breathing. Hearing of their complaints, I dismounted and began to walk for my

personal experience. Though I did not walk in quick paces, I began to feel the same agonies. I felt intense pain at the chest, and suffocation seemed threatening at every step. Fearing ill consequences or an eventual collapse, if I continued walking, I took to my horse again and with some difficulty got to the Dhura summit. All our animals suffered more or less from the rarified air.

Here there is a heap of accumulated pebbles and a flag is pitched at its top, giving the name of the god Dhura. The *Marchas* teach the pious travellers to offer pieces of snow to the god, and further ask them to make offerings of silver coin which they say, are their dues. There was some snow on the southern side of the Dhura while the northern side contained none. All down the declivity that leads from Dhura to Hoti, much snow was accumulated, to such an extent at places so that the route could not be made out for some distance, and it was difficult wading through masses of snow. From the Dhura the route is a deep declivity until it ends at a place, where the Malari stream runs in a wide, level, dried-up and beautiful course for a quarter of a mile. The way continues again in a very steep decline for nearly two miles, reaching a plain gently undulating plateau up to Bari Hoti. There is no habitation

here or in the vicinity for many miles together. A man called Sarji is stationed here from the Bhot State. His "Pal" was pitched near a pool, a little below the place, where we were encamped. The office of this man corresponds to that of a Chaukidar. He has to see that no foreigner intrudes upon their dominion, and in case of intruision, to restrain him from proceeding further if possible, and if the so called intruder still does not heed his restraint, he is authorised to kill him, otherwise he would himself suffer the penalty of death at the hands of his government. I saw this Sarji, but as we could not understand each other's language, we had to take the help of a *Marcha* interpreter. The Sarji was not an educated man and was unable to reply to a number of searching queries put to him. He did not seem to know much of his country or its manners and customs, rites and laws at court. He said, he was serving as a "*began*", and every village had to send one Sarji every year, and these Sarjis got no pay from their government. They live on supplies from their own homes and from contribution extorted from tradesmen such as the *Marchas*, etc. The Sarji's work is also to collect tax from Juharis, *Marchas* and Khampas in kind or cash, two timashis per cent. and one timashi extra for every hearth.

From the little that I could draw out from this man, it appeared that there was all anarchy and no good government in that country, and the inhabitants were discontented with the existing government and were anxious for British rule.

Bari Hoti is an extensive plateau, with little undulations here and there. The view from here commands a large sweep of the hills and it is separated from another more undulating and larger plateau by a small stream, a confluent of the Rim Khim stream (which takes the name of Gherdoungat Malari and along which there is a route from Malari up here). These two plateaus have a beautiful scenery, the one covered with green verdure and the other having a red surface, and covers a radius of nearly ten miles, rising in slow ascents to the higher mountain; the west and the south-west sides are bounded by snowy peaks nad over the rest of it grows a kind of gentle, slender and stunted (scarcely raised above the ground) grass, yielding a good pasture for the cattle of Bhot merchants. For nearly seven months in the year, all the place is covered with deep snows which begin to melt early in May and do not accumulate again till the beginning of October.

The climate of the place is extreme and cold. It is windy from 9 A.M. to 9 P.M., the wind coming

in gusts with some cessation. It increases by degrees and is most violent from 4 P.M. to 7 P.M. After sunset and before sunrise the cold is very intense. If a vessel is filled with water at night and kept either outside or within a tent the whole of the water is frozen, and before sunrise you may take out of it a solid lump of ice. This will give a sufficient idea of the intense cold climate of the place. From Surain Thotam higher up, rice is not properly cooked nor does it taste well ; so bread and meat are the chief and favourite articles of food of the people travelling, frequenting, and living in these tracts. The camping ground is certainly large and beautiful, and had it not been for its high elevation so as to be covered with snow for most part of the year, it is large enough to have been the best place suited for a cantonment site in Garhwal and Kumaon. It stands at the junction of four routes, one leading to Shib Chillam, the second to Dapa, the third to Malari and the fourth to Niti. The last has two different branches : one running S. W. through Chor Hoti, the straightest, and the other N. W. through Damjang, a little circuitous.

The Bhotyias have guns much resembling the one known as *lamchar* in the lower part of the country (Garhwal). These have a two-legged

stick attached to them to hold them when firing, so that the aim may be steady. There are no good implements of defence, compared to the British rifles.

Wild horses are said to abound in the vicinity. Nearly a dozen of them were observed by some of us by means of a telescope, grazing on an opposite hillside at 5-30 P.M. We could see no distinctive feautures in them as the telescope was not a fine one. The whole of the plateau of Bari Hoti is burrowed with numerous holes of a certain animal called *Fiya*. It is as big as a he-cat and of a brownish colour. Its grease is said to be very beneficial as ointment for those bitten by cold. We made a halt at this station.

THE RETURN

Bari Hoti to Damjang, 10 Miles.

7th September, 1890.

The route is a long and undulating ground to begin with for a mile, and takes an ascent of nearly four miles, which increases its rigour but decreases as it reaches the Marchak-Dhura. The sufferings of the party from the tenuity of air were as during the forward march. The southern side of the Dhura is covered with perpetual snow, while the northern side and the Dhura itself were without snow and without grass. From the Dhura, looking towards the Bhot direction the eye first catches sight of the Kailas peak standing up on the east. Right in front stretches a dreary plain without shrub, trees and habitations. Beyond it lies the Bhot State, quite perceivable from the Dhura. Descending a few steps the route leads through a ravine, covered with deep snow which is slowly melting these days—forming water-courses at first and rivulets lower down, and continues through a deep stony descent of nearly four miles and ends at Damjang, a level plain of nearly a mile in circumference, possessing a beautiful verdure. The plain is bounded on the

east by Damjang, a snowy peak, on the north by Niti Pass and on the south by Bamlas-Dhura which also contains snow at places. The climate of these places is very cold and frosty.

Considerable portions of snowy hills are seen broken by avalanches which by throwing thier moraines are building up new hillocks lower down at a distance. The way all through is stony, under which at most places water produced by snow runs making a rumbling noise.

They say it is sometimes so very windy at or near the Dhura that stones and large pieces of snow are blown off from their sites rendering the way very dangerous for passers-by. But we had no opportunity for noticing such phenomenon as it was a clear day when we passed.

Damjang to Niti, 8 Miles.

8th September, 1890.

The route begins with a high and precipitous ascent for a mile, and then passing a level ground for a short distance it again takes a very high but short ascent to Bamlas-Dhura, where there was a little snow here and there. Thence the route takes a very bad and deep decline which ends at Bamlas, a camping ground and a tolerably level one. Again

commences a horribly merciless descent of about six miles to Niti. It is certainly the most difficult route for travellers to go and come through, but is supposed to be not so dangerous as the Chor Hoti one.

Niti, 9th September, 1890.

" His foundations is in the Holy mountain. "

Psalm 87th and 1st.

" The strength of the hills is His also."

Psalm 95th and 4th.

" The mountain shall bring peace to the people and the little hills by righteousness."

Psalm 72nd Chapter and 3rd verse.

" Ere mountain reared their forms sublime,
Or heaven and earth in order stood,
Before the birth of ancient time,
From everlasting thou art God.
" To us, O Lord, the wisdom give
Each passing moment so to spend,
That we at length with Thee may live
Where life and bliss shall never end. (Selected.)

J. H. G. PAURI, Garhwal.

" Cheena " the *Panicum Milliacum.*
Phapar or Paphar or the (Bhotiya) is the *Fagopyrum. Tataricum* (English name Amaranth.)
Kauni or *Setaria, Italica*—Italian millet.
Cedar—Suprasus Deodara.

Gamsali village is 10,317 feet above sea-level and is the third largest village in the Bhotiya Mahals. Barley, buckwheat and oats are cultivated. Scented violet-iris, blue and purple, yellow, white, and red dog-roses, wild currents and gooseberries are to be found all over the valley around Gamsali.

Celestial barley—Najan—Chimas (Bhotiya) or *Hordeum Himalayense.*

Niti village situated at 11,464 feet above sea level. The Niti Pass thirteen miles farther north is 16,570 feet above sea-level. It is open to traffic from the latter part of June to middle of October.

Hoti is 15,000 feet.

Chori Hoti Pass 18,300 feet.

A *Timashi* is one-fifth of a rupee.

In Mr. Catten's camp in this vicinity, October 12th, thermometer was 16° in the morning and the elevation of his camp 14,500 feet.

Wild horses—May be the Kyang or wild ass which roams in troops of ten to twenty.

Fiya—Perhaps Marmots. Perhaps Hill Fox (?)

Kailas—A peak in Hundes to the north of the Mansarober Lake. Lat. 31°4′, Long. 81°22′, elevation 22,830 feet above sea-level and about 4,250 feet above the level of the plain in which it is situated in Tibet.

"To far Himalays' summits flee,
Kailasa there thou wilt behold,
And Rishabh with his peak of gold,
Between them see a mountain rises.
Whose splendour will enchant thy eyes.'.

From GRIFFITH'S RAMAYAN.

Pauri to Khirsu, 10½ Miles.

17th September, 1911.

The way is almost level from Pauri to Kathuli Khal and used by bullock-carts for carrying fuel on the road as far as Pauri for consumption there. Mr. Pauw, Dy. Commissioner, opened this road for carts, though it is still not in a condition quite fit for them. At a distance of nearly 4 miles from Pauri lies "Buba-Khal," probably so called because of the steep ascent from the village Garh below by the old road. The name may also have reference to the word "*Bubá bhéntna*," meaning "undergoing very great difficulty". The road here branches off in four different directions, *viz.* Paidulseon, Khirsu or Khátsyun, Adhwani and Pauri. At about 1½ miles onwards lies Mandá-Khál. The name suggests that this place might have been used in former times for threshing (Mandná) grain by the tenants of the Gadoli Estate. The road here branches off to Chopryun or Chifalghat. Then comes at nearly as much distance Kathuli Khal, lying above the big village of that name and next Gorkhi Khal about three miles onward, where the Srinagar-Musagalli and the Pauri-Khirsu roads intersect. A short way towards Pauri lies a summer camping place amid oak

trees, known as Rishikund. There is a small spring of cool water at this place. Above Gorkhi Khal is the high peak called Ulkhagarhi, where there is a temple of a Devi of the same name. On another and a much higher peak lying above Rishikund are the ruins of an old fort. At Khirsu the road to which is first a smart ascent and then a descent, there is a forest bungalow, and a few new buildings are being erected for a Middle Vernacular School. Two shops, besides a Sarkari one, have recently been started and some more are in contemplation.

Khirsu to Bhainsora 13½ Miles.

18th September, 1911.

From Khirsu the way begins with an ascent and then it is a succession of ascents and descents. About 2 miles up is a *Chaunri* called Ghanigad Chaunri, above the village of Chalansyun Patti and then another *Chaunri* called Ghandkhola Chaunri about a mile further up. These *Chaunris* are platforms generally erected by Doms in memory of their deceased relations—a ceremony analogous to the *Sradh* which these people do not observe, unlike the Biths. From here the road is first a short descent and then tolerably level. There is

only one place for drinking water fit for use during summer between Khirsu and Bhainsora, *viz.* at Charipani, a fairly long way off the Chari wooden bungalow (Chaukidar Rikhwa Mathigaon), about 5 miles from Khirsu. The way then is almost an unbroken ascent, somewhere mild, and at other places steep, and it is only about the end of the march that the way is a descent from Jhundolikhal.

Bhainsora to Pungaon, 8 Miles.

19th September, 1911.

At this place (Bhainsora) there is a wooden forest bungalow, erected in 1891, when Mr. J. S. Campbell was Deputy Commissioner of Garhwal. It is said to have been built from the proceeds of the fine imposed on the people of the Manyarsyun and Langur Walla villages for cutting down the Katil trees. The camping place is at Gadyagad and it has taken its name from Bhainsora, the village above. It is situated between two streams, in a deep valley between precipitous hills, where certain kinds of game are procurable. The Chaukidar is Deb Singh of M. Syoli. It is a damp place where leeches abound in great numbers during the rains. Panchmu is the Padhan of Bhainsora and Gopalu Chaudhari of Naula

Kandarsyun and Netru of Dobri Dhanpur are the two *shikaris* in the neighbourhood who attend on gentlemen requiring their services for shikar purposes. An outhouse with rooms covered with slates is also attached to the bungalow which itself is covered with iron sheets.

The way from the bungalow is almost a continuous ascent broken occasionally by level ground or descent, up to Kharsuni Khal, the elevation of which is apparently the same as that of Jhindoli Khal. Tila village is visible from here. The way hence is a sharp deep descent and then a succession of descents, ascents and level ways. About $2\frac{1}{2}$ miles up at the junction of two streams, is a District Board Dharamshala called Chakalghat, in the vicinity of which trees locally called Rwins and Ghingaru abound, from the branches of which walking sticks are made by the local people. The ascent from here end at Tilkani Khal; the village of Dobri, where a copper mine existed before, lies on the way. A very steep ascent leads to Dhanpur village from Dobri. From Tilkani Khal too, one branch of the road goes to Dhanpur or Kyunkala Khal and another to Gidhaur Khal, above Khand, in the vicinity of which sheds for cattle have been built by the District Board.

About half a mile down the descent lies the

Tilkani wooden bungalow, on a waste level plot of land. There are two rooms with two bathrooms in it but no outhouses. Its Chaukidar is from Bisaun village, a few chains on the near side of which, is a camping place called Ghandyalsain.

At Tilkani Khal there is a temporary pool of water. District officers encamp at this place sometimes, when they come for shooting in the jungle around.

Pungaon to Ad Bari, 8 Miles,

20th September, 1911.

The way first is a deep descent which lessens gradually from near Kirsal Dharamsala. About $3\frac{1}{2}$ miles further lies Devalkot Mahadev, below Gyonlad village, near which the Baret and Pindwalni rivulets are crossed by a long wooden bridge. About a mile onwards is the camping place named Nauna Khal, *alias* Dhura Khal, in a commanding position at the foot of the Ali village ridge. The way hence is a descent down to the junction of Atagad (Ad Bari side) and Kanswagad, where there is another wooden bridge across the confluent rivulets. The junction is called Dewalghat. Hence the road branches off to Ad Bari and Simli *via* Chandpur Khal or Garh. Here are the ruins of

the palace of the old Raja still standing, and indicates its old grandeur. Stone-work of the finest quality is still to be seen here. The carvings on them far surpass modern ones. Big trees such as Tun and Bhyunl and other Katru shrubs have grown on the walls of the palace. There is one Chauka of stone placed near Kaila-peer Deota, where Athwar takes place annually. P. Kishan Dut Joshi of Syan is said to have taken a Chauka from here, but returned it afterwards because of certain bad dreams which he had on removing it. On the other side of the Atagar at some distance lies the Salerwar Mahadev temple. It is said that this temple and the palace are buildings of the same period, and it was agreed between the Mahant and the Rajah that the foundation stones of both the buildings should be laid at the same moment. But the Rajah ordered construction of the palace before that of the temple, without giving notice to the Mahant, who, therefore, said in a rage, *Marhi Rai Jali Garhi Dhul Jali* meaning "the temple will stand while the fort will come down". There is another saying in connection with this palace and it is that *Topyalonki top tap Chaundayalu ko raj,* meaning "the residents of the village Top lost time in making preparations while those of the village Chaunda got sovereignty or raj". The Tehri Rajahs are in this way said to

be the descendants of these Chaundyals. But this seems to be a mere heresay and has nothing to corroborate it. It is, however, true that the fort was erected by Rajah Kanakpal, the ancestor of the present Rajah of Tehri. It was in Rajah Ajdi Pal's time that the seat of Raj was shifted to Srinagar. There is an underground way from this fort to the Atagarh running directly below, through which the Ranees used to go to bathe in the rivulet and water could be fetched when the fort was beseiged by an enemy. Its opening by the side of the river is still visible, as also the entrance from the fort. The way hence to Ad Bari is level, the distance being nearly a mile.

Ad Bari to Kimoli, 10 Miles.

21st September, 1911.

The way is first an easy level for about a mile and then it ascends gradually. Various plots of land have been turned into irrigated ones of late on both sides of the Khetigar and shops have been built at places which accommodate and sell commodities to the Badrinath pilgrims on their return journey. The two big viliages of Kheti and Malsi inhabited by Pabilas stand just above the road. The Padhan of the former village is

Sitabu, who is a comparatively well-to-do man. He keeps several goats and cattle. The Padhan of the latter is Bhajeru, who too is a monied man of the locality but not so much as the former. A row of shops just below the Dimdima wooden bungalow has been pulled down on the report of the Circle Dy. Collector that they stood too close to the road. The ascent ends at Dewali Khal nearly 5½ miles off Ad Bari. Hence the road barnches off to Kimoli and Gairsain. About a mile from Dewali Khal, on the way to Gairsain, there is a swampy ground containing a small spring which is considered the source of the Ram Ganga and is revered as such. On the Kimoli branch, about 1½ miles off lies a temple of Ghandyal Deota. A stout iron chain is wound round the trunk of a tree with which, according to local tradition, a tiger (Sher) is supposed to be tied at night by the Ghandyal Deota, so that the animal might not kill people in the neighbourhood and might also be of use to the deity for riding on. The way hence is an unbroken descent for about 3 miles, down to the camping ground, where the Gairsain road also meets by the side of a ravine. The place is very chill and windy to some extent. There is no bungalow here and the village of Kimoli lies a few chains off on a higher ground northward.

Kimoli to Kulsari, 13 Miles.

22nd September, 1911.

The camping ground seems to have been somewhat curtailed by the extension of cultivation on the adjoining land. But it is a fairly large one still. The two streams coming down from Ghandyal Deota side (Dewali Khal way) and Gairsain side meet below the camping ground and are called Manjanigad and Torigad respectively. A dense oak and Telanj jungle surrounds it on all sides except the north, where there are cultivated lands of the adjacent villages. The way from the camping ground is a descent throughout for about 6 miles as far as Narain Bagar and crosses several Gadheras across which are temporary bridges of *chir* logs but by means of Utar (impressed labour) under the management of the District Board Sub-overseer. At the first crossing there is a cave for travellers to take shelter when overtaken by a shower of rain and *Pahri pan* (betel leaves) abounds in the vicinity. The descent ends at the Kyur Gadhera, which is crossed by *chir* logs. Narain Bagar is about ¼ mile from here. There is a post office and a sarkari shop there built on a rock at the foot of which flows the Pindar river which is crossed by a suspension bridge. The road branches off to Bani Bagar, whence it goes to

Ghat and thence to Nand Prayag, to Simli, Ad Bari, Khulsari and to Kimoli. The way hence, *i. e.*, from Narain Bagar is quite level. There is a camping place below Panti village, called Panti Bagwan. There were several mango trees at this place, about 2 miles further there are several water-mills on the road, which are worked by water from the Gadhera, having the same name as the village. About another two miles further on, lies Harmoni village, where the Patwari keeps his Chauki. Kulsari camping place is about three miles from here. Opposite, this place lies Sunaon village, where P. Ishwari Datt Kanungo has a good neat house. He himself now lives in a new house which he built on a ridge because of the precipitous nature of the former house. Kakartoli village, where P. Bidya Datt Dimri lives and has a beautiful garden of vegetable and flowers, is just above the camping place.

Kulsari to Chiranga, 9 Miles.

23rd to 24th September, 1911.

The way is first level for ¼ mile, then an ascent for as much and after a short descent it is level as far as Tharali, which is three miles distant. Onwards, too, as far as Chiranga, the way is almost

level. There are some streams to be crossed by ordinary wooden bridges, such as the one below Bainoli village and another below Bijaipur. About 2 miles from Tharali, below Bainoli, is a place called Bainoli Bazar ,where the Lt.-Governor and other officers lunch. There is a spring near this place, called Panchpani, which is a resting place for travellers who are to be seen sitting and smoking every now and again. From Chiranga the distance to the Nundkesari suspension bridge would be about 2 miles only, but for the circuitousness of the road for some distance on account of a slip below, Gwaldom, which makes it about 3 miles, all uphill walk from Chiranga. Mr. Nash has a tea plantation here, a good bungalow to live in and some outhouses. He grows vegetable also, but in a small quantity, on a ridge to the north-west. He had a goód *chir* jungle from which he has already sold wood worth about a lac of rupees to timber contractors, who float the wood in the Pinder and then in the Alaknanda or the Ganges, for carrying them down to Hardwar. At present the Nandkesari bridge being swept away and the new one being not yet finished, the travellers have to go to Tharali and thence to Nandkesari, a distance of about 14 miles, instead of only five, which is the usual distance from Gwaldom to the latter place.

These five miles consist of a descent nearly 3 miles, and a fairly level road for 2 miles. The camping place is Debal, nearly 2 miles up Nandakesari, whence there is first a precipitous ascent and then the road is tolerably level. Gwaldom is a fee-simple estate having three portions, *viz.*, Gwaldom proper, Binatoli (westward) and Kantia (southward). Chiranga with Kalyani is a Khalsa village, and is the property of Mr. R. M. Nash. This village too, has several *chir* trees which are sold to contractors by the Civil Forest Officer.

Chiranga to Dewal, 12 Miles, *Via* Tharali.

25th September, 1911.

The way from Chiranga begins with a descent which continues for a few chains only and is then almost level down to Tharali, where there is a suspension bridge. The camping place here is known as Kotchaunra, which stands on a ridge. The way hence branches off to Ghat Narain Bagar, Gwaldom and Debal (Dewal). The first staging place is 18 miles off and Dungari lying 6 miles further off is the next stage. On the way to Dewal there lies a plateau, named Rari Bagar, about ¾ of a mile from Tharali. It is a place suitable for the camping of high officials, having a large retinue of

subordinate officers. There is plenty of grass and firewood in the vicinity and the supply of water too is quite close. The Pinder flows near by and the ground is all waste. Serpents are said to abound here during summer and in September also though I saw none when I passed through the place nor during my stay there on two occasions lately. The way leads onwards to the right bank of the Pinder. Between Kothi village and Nandkesari there has been a great slip-land, which swept away the suspension bridge and left the road in a very bad condition. The Public Works Department has not yet repaired it and travellers suffer in consequence. At Nandkesari there are two good temples. One is dedicated to Nand Devi and the other to Mirtunjai Mahadev. There are two outhouses, in which Fakirs live, and a Dharamsala for travellers. A small orchard of plantains and other fruits has been grown in front of the temples. There are many *chir* trees higher up and a big cypress tree stands in front. *Nand* means a bull,—Mahadev's conveyance, *Kesari* means lion, which is Parwati's conveyance ; so that gives the name of Nandkesari. Pilgrims sacrifice a buffalo here in honour of Nand Devi. After an ascent of about two furlongs, the way to Dewaldhar is fairly level. Purna village, inhabited mostly by Doms, lies on the way, and it

was in this village, that a family of eight members was drowned in a house during a heavy rainfall last year. Two boys, who lived in a cowshed, and a few cattle only were saved. In the middle of the irrigated land of this village, and just below the public road, lies a small old temple of the Nand Devi. She is said to have been detained here in her flight from the pursuit a Rakshas and therefore, cursed the land never to grow wheat. The camping place of Dewal lies close by, below the public road. A shop has been built quite close to it as well as to the road. One Moti Shah from Katyur seems to have opened his shop in the house against the wishes of the neighbouring villagers and without obtaining permission of the District Board.

The Pinder and the Kail, emanating from the snowy peaks of Nand Devi unite just below this place. On the other side of the joint stream lies a fairly big village of Deosari Pinder War Pala and between the two rivers lies the Talor village. Kail village of Pindarpar Patti lies on the right bank of the river of that name. There is a Sanga (temporary wooden bridge) over the Kail near the village by which people cultivating lands on the other side of it cross the river. There is a spring of hot water near the junction and a consecrated

seat of Mahadev (Betaleshwar) on the left bank of the Pindar. A temple in honour of the deity has recently been built by Kesar Singh, a moneyed man of M. Walangara. He has also planted a small garden of fruit-trees and vegetable round the temple.

Kedar Khand ends at the junction of the Kail and Pindar. Padmala lies in Manas Khand and Talor in Kedar Khand. They are Gharwal villages of the same Patti, Pindar Par. There is a big stone between these villages, which contains an image of serpent carved on it. It is considered as the boundary between Kedar Khand and Manas Khand.

Dewal to Lohajung, 8 Miles.

26th September, 1911.

The way is first a short descent and then level almost as far as the Kail village, which is nearly half a mile off. The way is then an ascent up to Hat village, and again level as far as Gamrigad (half a mile), thence a mile ascent, and again level as far as Walangara Gadhera which is crossed by a bridge of logs, and thence an ascent as far as Pilkhera Khal (in M. Lowani), where the pilgrims to Nand Devi halt for the night and second buffalo

sacrificed at the place in the name of the Nand Devi. There are two temple-sheds at this place covered with slates. After a sharp descent, followed by a mild ascent, the road passes the village of Lowani, whence there is a smart descent to Bhaunrigad. High officials such as the Lieutenant-Governor, during their tour in these parts, lunch at a ridge up this place, whence the way is an unbroken ascent throughout the march. The village of Munoli lies on the way about half a mile lower down the camping place, called Lohajung. A Government aided school has lately been started in this village, which is a fairly big one with its many hamlets. The school house is just by the road on a ridge, where Indian gentlemen generally encamp in order to avoid the strong wind of the camping place higher up. This camping place of Lohajung is a commanding ridge, quite broad and level and extended enough to accommodate the pitching of several tents. From this place there are footpaths to Bhekaltal, Baramtal, Ghes village and Jethakharak *via* Ali Bugyal, by which the hill ponies are driven to *Bugyals* (pastures) during the rains. About a mile eastward on the same ridge on a higher elevation lies Ajandhar, a treeless plateau covered with slender grass. Here all the sheep and goats on their return from the adjoining *Bugyals* (which

include Baidani Ali, Kwanri, Monikharak, Anarpan, Kuramtoli, Barartoli, Gintoli, Ghunghola Bagchyo, Samkukur & Swagun) are shorn of their wool and then taken back to their respective *Bugyals*. They take about 5 or 6 days to be shorn in the month of Sawan (July).

Lohajung to Wan, 9 Miles.

27th September, 1911.

Lohajung is a beautiful camping ground on a commanding level ridge beyond Mundoli village and just overhead of Bank, which is a hamlet of the former village. The place is so called because Lohaswar Rakshas (Daitya) was killed by Nand Devi at this place. There is a small temple of the Devi on this ridge at the pass itself. Here the third buffalo is killed when the big *Jatra* (pilgrimage) which takes place every twelfth year to the snowy Nand Devi, passes this place, Gwaldom and far off Marhaula mountain visible from here on a clear morning or evening. The *Bugyals* of Nawali and Bagichi above Ghes village are also visible. Beyond Bagichi lie Khetagari, including the following group of villages *i. e.*, Kheta proper, Harmal, Choting, Merkhet, Naldhura, Odar, Lingari, and Chaur. Immediately eastward lies Ali

Bugyal, beyond which is the Jethakharak shooting place. To the west is the high mountain on which lie Baramtal and Bhekaltal, or the Dhunga Bugyal, above Suptal. One of the five great survey boundary pillars, called Gargaj, is situated on the Khamil, the highest peak in the Dhunga Bugyal, the second pillar being on Siskhani mountain above Turti, or boundary between Gharwal and Almora, and the remaining 3 are at Ranigarh, Deba Dhamik (between Kingadi and Bangarsyun) and the Mabagarh, Ajmere.

The way from the camping ground of Lohajung is first a descent, then tolerably level and again a deep descent down to the Dhangari ravine, which is crossed by a small temporary wooden bridge. Hence the way is a mild descent, succeeded first by a level way and then by a descent down to a rivulet, called Kalibhel, on both sides of which there grow several big Saur (सौड़) trees resembling the Payan or Bhojpatra. From Akhorigad, which is a short way onwards, the way is an ascent as far as Mogindhar, where high officials lunch during their tours and whence the village of Wan and its camping place upwards are caught sight of. Below this Mogindhar join the Nil Ganga, *alias* Soligad, emanating from Baidani Bugyal and the Wan Gadhera. Kokundhar, beyond which is Kanol in

Mala Dasoli, is also visible from this place. The camping ground is a fairly spacious and level waste land containing a few terraced fields. There are several big Surain (Cypress) trees close to this place. Mogindhar is a damp place. There is a temple of Lato Dewta at the upper end of the ground. A very big Deodar tree stands close to temple, which is 34 feet in girth. It is the only Deodar among so many kinds of trees in the jungle. The Nand Devi Jatra passes this place and the iron image of the Lato Dewta is carried alongside of the palanquin of the Nand Devi, which is carried from this place by the Wan village people, who have got this privilege and receive offerings from the pilgrims in return for the services.

Kokundhar, mentioned above—called also Kukina or Kokantha—is a big ridge covered with Rago and Kharo trees, and is about 2 miles up from the Wan village northward. A great portion of Patti Mala Dasoli is visible from here. Lod camping place is lower down about three miles from the ridge. It is a portion of Kamol village and the camping place is therefore called after it. Hence too the descent continues and the way first crosses the Manigad and then the joint streams of Nandagini and Manigad by bridges of logs and

felled trees, respectively. After an ascent of about 2 miles stands Giri village, then about 1½ miles further up, the Ala village and about a mile ahead the road passes through a dense jungle, called Chinapatal of oak and Telanj trees, just above Bora village. Then comes Padyargaon, about 2 miles onwards, and then Ghuni village 1½ miles still onwards below the road, and then lies Ramni village about 2 miles off. The camping ground of Ramni is above the village. The wooden bungalow is 1 mile off the camping place. Birai Tal is about 6 miles from here by an indifferently made foot-path all down hill.

From Ramni the road branches off to (1) Kanol or Wan (2) Tapoban, Mala Painkhanda or Pana, Mala Dasoli and (3) Ghat, whence a branch goes to Nand Prayag and another to Banj Bagar, whence again a branch goes to Tharali and another to Narain Bagar. The American Mission has two houses at Ramni about half a mile east of the village.

The eastern and higher peak of the Kokina is called Samkukra, where there are ruins of the summer residence of an old Rajah or chieftain, who was thrown down a precipice by his Doli bearers, on account of the atrocities committed by him on his subjects. The tales of his cruelties are simply

horrible. He used to drink the milk of women, whose children he would kill. He was always suspicious of his Doli bearers and used to tie them up to his Doli by making a hole in their neck bones so that they might not be able to throw him into a precipice without endangering their own lives. His winter residence was opposite Nand Kesari, where, too, there are the remains of an old fort extant to this day.

The last villages of Mala Dasoli, eastwards, are Peri and Sutol, from whence Ghunguli, the place of worship of the Nand Devi, is only a day's journey. Above these villages are Dhainauli and Balpata hills, where Thar, Jaras and Kastura games are available.

The western hill of Kokina is Munyal Thau (मुन्यालठौ), the way to which place is fit for riding. Shikari gentlemen often encamp at this place on their way from Wan, the distance being about 6 miles, and make short marches in the mornings and evenings to shoot Thars, etc. in the adjacent jungles. One can only go to Baramtal, Bhekaltal and Mala Dasoli villages (Bheti Sizauri) from this Munyal Thau during the summer and rainy seasons. The eastern portion of Lohajung, between the villages of Bank, northward, Suya, southward and Munoli westward, is called Ajandhar. It is a

treeless plateau of extensive magnitude, sloping down to the Kail Ganga in the east in a narrow-edge ridge. It is covered by a fairly dense jungle of Kharsu, Oak, Telanj, Rhododendron and Rwuins. Cows, buffaloes, and goats of the surrounding villages graze here during the rains. Goats and sheep from the higher *Bugyals* (snowy pastures) are shorn here in great numbers in about 15 days' time.

Dyo Singha Dewta's temple lies in about the centre of the plateau. There is a key in this temple, by which it is said a certain *Danu* (Daitya) had excavated a spring in Mauza Mala Banduni. He left it there and went to live in Tatraghar, above Sutol, of Patti Mala Dasoli, where there is a big temple without an entrance. A great fair takes place here on the *Baishakhi Purnamashi* day, in which several goats are sacrificed. Kwanri, Patar Nachani, (पातरनाचनी) Sili Samandar, Wan Bugyal, Bacham, Ali, Beribunga, Pandulhal, Khirkan, Bagaichi, Dungra Bugyal, though distant and on different mountain ranges, are visible from here.

The story about Dyo Sinhga runs as follows :—

A certain woman with her young son went to a Bandani block to weed Mandua. The son felt thirsty. The mother gave him a *Tálá* (key) to play

with. The boy scratched the ground of the dry ridge and water came forth and wetted his clothes. On the mother asking him the reason, he showed her the spring. Thereupon he left the *Tálá* at the Ajandhar, his Jhanguli (Jholi) at Chhepla (lower plateau between Ajandhar and Lohajung) and went away to Tatraghar. The mother bewailed his disappearance but in a dream saw that the boy had become a god. He also told his mother how he left his *Tálá* and Jhanguli at Ajan and Chhepla.

Wan to Jethakharak, 8 Miles.

28th September, 1911.

The way rises upwards for about a mile as far as the ridge known as Ranakdhar. It is so called because Rankawar Daitya (Demon) was killed by Nand Devi at this place. The lower or easterly portion of this ridge abounds with Ghwiral and Sarau, while in the upper or westerly portion Munyals are found. It is exceedingly pleasant and inspiring to stand or walk on this beautiful ridge. Westwards several *Bugyals* are visible. They are (1) *Munyal Thak*, called after so many Munyal birds found there (2) *Khamil*, where one can find a few Thars now and then during the summer months and (3) *Baramtal* where no game is found

but where goat-herds with their goats encamp. Eastwards are—(1) *Baidani*, where a few Thars and Munyals with Kaso, its male *fakras* are found (2) Tithang where *fakras* and Munyals with Kaso are often seen and (3) Wang Bhandar, which is north of Baidani. It is said to be the granary of some deity and the village of Wan derives its name from it. Rice husk, they say, is found here and is said to have been carried here on the back of Thars by gods. From Ranakdhar for a few hundred yards the way is quite level, which then descends down to a rivulet called Nil Ganga, whence there is a steep ascent for nearly 3 miles as far as Dauli Binayak. Hence the way is fairly easy as far as Jatru Pani, where the Lieutenant-Governor lunched. Pheasants are numerous in this locality. The way hence is a mild ascent, along the foot of the extensive Baidani *Bugyal* (pasture) upto a shed known as Chaubari. Thence, or rather from Abindakharak it covers almost all the remaining distance a descent broken by one or two smart ascents.

From that portion of Jethakharak which is called Thar, the following peaks of the great Nand Devi (25,689 ft.) mountain are clearly and beautifully visible.

(1) Kanlekh the easternmost peak beyond

which lies the Pindari glacier and from the northern end of which the Pindari emanates eastwards and the Kail southwards. The northern and higher snowy mountains of Kanlekh seem united with the Tirsuli, but they are separated by an undulating valley about a mile in breadth.

(2) Tirsuli, so called because it has three peaks (23,406, 22,490, & 22,360 ft.) rivalling each other in their brilliancy and eminence. Further to the north are two high peaks, the higher one of which—which is also the highest in the locality is called Nand Ghungti (22,000 ft.), on account of its resemblance to a veil usually worn by the local women. A fourth peak, which is the lowest, lies between the Tirsuli and the second of the two peaks just mentioned. It looks more like a mound (Dhaya).

Just below Jethakharak lies the village of Balan, containing nearly 35 families. Its present Padhan is Pan Singh. Opposite this, beyond the Kail river, lie Himani, containing 15 families, with Padhan Madan, and Ghes with 40 families, and Padhans—Dali and Dhan Singh.

Above Ghes village is the beautiful evergreen pasture known as Bagich, Bugyal, Munyali, Lungi and Jarao are found in numbers there. Local goats and sheep graze there during the hot weather and

rains. Beyond it is Mala Dhanpur of the Almora District.

Above Himani lie Dolan and Minsingh Bugyals, where Munyals and Thars are found in the upper part and beyond the Kumangad northward is the Mundan Bugyal and still more to the north is Tangar Bugyal, where, too, Munyals, Thars and Kasturas (Musk deer) are found in considerable numbers. On this side of the Kail, within M. Balan, lies the Bugyal of Jogi Kothi (योगीकोठी) about which the following story is current.

A hawker caught seven hawks and was anxious to catch the eighth, which was most beautiful and white as snow. He at last managed to decoy him into his meshes, when all of a sudden in his hut, in which he had placed the seven hawks, caught fire and was burnt to ashes together with the hawks. He then went away in disapppointment applying the ashes of the hut on his forehead and taking the only hawk that remained to the Tehri Durbar, in order to make a present of the bird. The mount of this occurrence was since called by its characteristic name on account of the hawker's putting on the ashes on his forehead.

The next Bugyal is known as Chhatri Bagar, where many Munyals, Thars and Fakras, are found. Next is Kunwari, the lower portions of which are

called Tiding, Phuldhura, Moni and Jethakharak, where Munyals, Fakras, Lungi—the most beautiful of birds—and sometimes Thars also are found. Bagich, Dolam, Mui, at Mutand and Dhaund ascend to meet the Kailash, while Jogi, Koti and Chhatri go up and meet the Tirsuli.

Beyond Kunwari Bugyal to the north lies Kuram Toli Bugyal where people of Balan take their goats and sheep for grazing. South of Kumartoli are the two elevated mounts known as Anyal Rauni (abodes of Anyals), *i.e.* goat tenders and Panchkoti, beyond which northward is Baidani, the well-known Bugyal for horses. Southward of Panchkoti is Ali Bugyal, whence a track goes from Mai Dhunga shed, also called Chaubhari (चौभारी), by which place the road passes to Jethakharak. Ponies are distinctly seen to be grazing over the Ali Bugyal, from Thur Bugyal (above Balan village), from which place I am writing my notes.

From this Thur summit are visible Ranikhet, Almora, Gwaldom, Kansain and Naini Tal hills on a fine clear morning. The lower portion of the Ali Bugyal is a dense forest of Raghu and Kharu, called Talo Khobla Jungle (टाली खोबला जङ्गल) the abode of bears, leopards and jaraos (big deer). There is no ingress to or egress from it, nor any track whatever leading to it from any side.

Northwards of Nand Ghungti is the Duna Giri snowy mountain. Its upper portion is clearly visible from the Thur, where Munyals, Bakrans and a few Lungi birds are found now and then. Sight-seers and *shikaries* visit this neighbourhood in numbers every year, and the villagers near about do not speak well of them. They complain that coolie *bardaish* (impressed service) is taken from them without proper payment and at the risk of their agriculture. The Tehsil chaprasi, they say, only please the gentlemen in order to obtain their *Bakshis* (reward) and prevent the poor coolies from approaching the gentlemen to make their grievances known.

From the Maidhunga shed a foot-path leads to Baidani Kund about 1½ miles off. The way is tolerably level, passing along the high hill above the Jatripani, about half way between Wan and Jethakharak. There are a small temple of Nand Devi and two still smaller temples on either side of it. One of them is shaped like a platform, where there is a Dharamsala in ruins.

There is no regular *kund* here but a shallow lake (300′ × 300′) which seems to be fed by a spring apparently itself snowfed. The spring issues directly from the ground. At the southern end there is an egress for its waters to flow down

into the Nil Ganga below. There is a Sila (flat stone), over which is erected a shed covered with slates. There must have been a deep pool in olden 'times at this place. The earth brought down by avalanches from above might have gradually filled and made it shallow as it stands. Meghaswar Daitya is said to have been killed by Nand Devi at this place and it is in her honour that the spot is considered holy and worshipped. It is known as *Baitarani* and the pilgrims to the higher and snowy abode of Nand Devi offer *Pindas* to their deceased there. From 25 to 60 goats are sacrificed here annually, and this is known as Chhotti Jat.

The way to the actual Nand Devi proceeds hence along a hill side, *via* Anwal Laundhar and then to Patranachar. The next *parao* or stage is, *via* Kailu Binayak, a big boulder, on which pilgrims rub *ghee*. It is believed to have the efficiency of granting a son to one who embraces it, a milch-cow to one who rubs *ghee* on it, and grain in abundance to one who offers fried grain to the god. The next stage is Sili Samandar, *via* Jyuragali a dangerous place where the Wan people enjoy the right to conduct pilgrims and collect a *Timashi* per head. The pilgrims sleep at night in a big cave at the stage. A stream flows hence to Mala Dasoli o

Gharwal. The last stage is known as Gumguli, which is directly at the foot of the Tirsuli, and where a big *Puja* is offered, *Hom* is performed and hundreds of goats are sacrificed in honour of Nand Devi.

29th September, 1911.

Min Singh, above Himni village, is 12,137 ft. in elevation. Running northwards, it meets a snowy peak of which the elevation is 20,010 feet. Going down by slopes for some distance it meets the main snowy peak of Tirsuli and the elevation of which is 23,040 ft. The Tirsuli mountain extends eastwards and joins the main Himalayas a long way off meeting the Nand Devi peak, of which the average elevation is 25,669 ft. This chain of Nand Devi peaks is not clearly visible from the Thur mountain above Jethakharak. On a sunny morning the Tirsuli peak emits smoke-like fog. The villagers of the neighbourhood believe the smoke to be rising from the kitchen of the Pandava brothers who survive there, according to the local tradition. Westwards of the Tirsuli, a long way off is the snowy peak of the Nand Ghungti opposite and in an eastward direction of Irani village, where the Nand river rises.

Mouza Bhagoti, (Sirgur Patti.)

30th October, 1911.

Above the village of Bhagoti is an old fort (Garh). It is now the temple of "Guru Maharaj" Deota, by which name the Patti is called *i. e.*, "Sirgur". In the village lies the temple of Bhagwati, after which the village is named. From the fort there is a pathway for water to the Pindar Ganga. At about half the way there is a pucca Naula, the water of which is used by persons going there to fetch grass or fuel. The villagers worship the Guru Deota once every third year, and cook *Halwa* and *Roti* and partake of them merrily. Sometimes the Patti people also join them. Before, the Bhagwati an *Athwar* (sacrifice of eight animals) and therefore also called *Ashtbali* takes place every third year. Peoples of other villages used to make the sacrifice before, but now it is confined to the Bhagoti people only.

ALMORA—BHOT.

Almora to Takula, 15 Miles.

The way to begin with is quite level up to Narayantyariki Dewal. Thence it ascends a little and again becomes level. At Kalmati, four miles distant from Almora, a shop is kept for the convenience of travellers. At Dindapani, 2 miles further on, there is a bungalow and fruit garden, belonging to a certain European gentleman. Four miles onwards there is a nominal shop by the road-side belonging to a certain man of Bhituli with hardly anything for sale there. For another mile the way continues level. It then descends sharply for nearly two miles, and is level for the rest of the way. A few shops and a Dharamsala stand near a stream flowing ¼ of a mile to this side of the Almora Taluka Dak bungalow with its outhouse standing on a ridge to the left of the road. To the right side there is a shop where a village post office is also located. There is also a Dharamsala at the place.

Takula to Bagheshwar, 11 Miles.

Descending a few paces one has to cross a stream of cool water by a wooden bridge. On the

other side of this stream the Forest Department has erected a cottage for the use of its officials. The way from here is an ascent for nearly half a mile and then a descent for ¾ of a mile. It is then easy for some distance and again a steep ascent up to the Dewaldhar gate.

Dewaldhar is a notable fruit garden lying to the left of the public road. It belongs to Lala Chiranji Lal Sah, Thulgharia, son of L. Jai Lal Sah, the late well-known treasurer of Kumaun. The garden yields delicious fruits of various kinds. There is a bungalow at its centre and two other houses. The bungalow though not very large is splendidly furnished and notable European gentlemen have often stayed in it as guests of its respectable and hospitable owner. A house for keeping fruits is well-built at an airy place. The water-spout near the house in the centre is beautiful and very well-fitted for native gentlemen to bathe at. Roads in and round the garden are all well laid out. In short, every thing is so well arranged in the garden that it speaks highly of the ingenuity of the able owner.

The garden has two arch gates, bearing its name, one at the top of the ascent as mentioned above and the other, a short way down. From the first gate the way is a deep descent down to a stream crossed by a wooden bridge. The way hence is

L. Chiranji Lal Sah, Rai Sahib.

level up to Bagheshwar. The town of Bagheshwar is a well-inhabited one with a few small streets, paved with slabs like those of Almora. It is named after Bagnath, the God, of whom there is a temple here besides a few others almost as conspicuous. People have from remote antiquity attached great sanctity to this place. The two rivers Sarju and Gomti unite just below the temple. Both the rivers have suspension bridges over them. The larger portion of the Bazaar lies between the two rivers, the smaller on the left bank of the Sarju. There is a Dak bungalow, a dispensary and sub-post office in Bagheshwar. A well-known fair takes place here on *Utrauni* day (middle of January), which continues for three days for pilgrims, but for about 10 days for trading purposes. People from different parts of the division and elsewhere assemble here, some with articles of trade and others for making purchases or attending the fair and bathing at the sacred confluence. The inhabitants or shopkeepers do not all live in Bagheshwar during the rains, for the place is very unhealthy at the time. They live in their houses situated in more salubrious places and move to Bagheshwar in the middle of October.

From Bagheshwar one road leads to Gwaldom *via* Baijikhet another direct to Dwarahat, *via*

Someshwar, the third to Almora *via* Takula, the fourth to Munsgari, *via* Nachani and Mawani Dawani, the fifth to Munsgari and also Indari, *via* Kapkot and the sixth to Berinag, *via* Thal.

Bagheshwar to Kapkot, 14 Miles.

The way leads along the right bank of the Sarju. Ari village of which the houses are scattered along the foot of a hill covered with *chir* trees, lies two miles further. Another mile onwards lies the village called Daso, which is similarly situated. A little way onwards a rivulet called Valigad emanating from Katyar side, joins the Sarju just a little way below its junction with the Gomti and is crossed by a wooden bridge. The junction here is known as Balighat, a spot noted for its antiquarian interests. Near the sixth mile-stone is a village, called Anars, lying by the roadside and at the foot of a hill covered with *chir* trees. A stream flows between the main village and its cowsheds. The land below both is good and fertile. Near the 7th mile-stone another rivulet considerably large, coming down from west, is crossed by a wooden bridge. Here lies Harsil village, situated similarly to the neighbouring villages. By the side of this rivulet and below

the village is a camping ground for officers on tour and travellers when making slow marches. There is no shop here, nor is there any house to live in. The way from Bagheshwar to Kapkot is level all along with a slow gradient, along the bank of the roaring Sarju and intersected by various rippling rivulets which come down from the left side, at places clothed with thick verdure, to mingle their waters with the Sarju.

At the Kapkot camping ground there is a Dak bungalow and a Dharmasala. Two large Pipal trees around which a spacious platform is erected and which stand close to the bungalow have considerably improved the site of the Dak bungalow. These trees stand so close together that they at first sight appear to be one and the same tree. A third—a Jaman tree has grown out of the Pipal trees.

The large village of Kapkot is a little way above the road. The scenery here is pleasant and commands an extensive view. On the left side of the road near the Dak bungalow live two missionaries of the London Mission Society in a house recently built by them. The climate of the place during the rains is not very healthy.

The Sarkari Bania keeps a shop in the Dharamsala, as his services are required by travellers staying in the bungalow. He has been

given a piece of waste land outside the Dak bungalow compound to build his shop on.

Kapkot to Saina, 11½ Miles.

The Sarju is crossed by a suspension bridge at a distance of about half a mile from this place. There are two water-mills above this place, belonging to Kapkot people. They are conducted by a water channel cut from the Belung rivulet emanating from Pothing side (westward), a large village on an eminence.

Opposite the 41st mile-stone (from Almora), beyond the Sarju, there is a large cave called "Dotil Udyar". It is capacious enough to hold about 300 men. It is used by Melam goats, during winter. The Melam people have built a pucca house for dwelling, close by it.

The way from here is tolerably easy. At Khar Bagar, which is about three miles from Kapkot, the road divides itself into two branches, one leading to the Pindari glacier and the other to Munsgari. The marches to Pindari are :—

(1) Lwarkhet, 9 miles from Kapkot.

(2) Dhakuri, 6 miles.

(3) Khati, 5 miles.

(4) Dewali, 7 miles.

(5) Phurkia, 3 miles,—whence the Pindari glacier is nearly 3 miles.

There are Dak bungalows at every stage in this side. (For particulars regarding these stages see elsewhere).

Of the way to Tijama, from Khar Bagar to Har Singhia Bagar, or rather Saina Dhura, has a tolerably easy slope. Then commences an ascent, which continues to the same camping ground and ends at the Saina Dhura a little way upwards.

The village of Saina is situated 10 miles off Kapkot. On the road to the left, near the village, there stands a house belonging to a Bhotiya. The camping ground of Saina is higher up the village, nearly 1½ miles onwards and above Bhains Khal, lagga of M. Saina. The camping ground is elevated, cool and often windy. A stream of cool water flows near by and there is a dense forest of oak, etc., eastwards on a high hill.

Saina to Tajum, 8 Miles.

The way first begins with a little ascent, then it is level for a short distance and again makes a deep descent to the suspension bridge, called Ramari Pull, for about 5 miles. From here to Tajum the way is level for nearly a mile. There

is a Dharamsala at the Tajum camping ground for travellers to live in. It is a pretty big plateau between the rivers Jakula and Ram Ganga, which meet below it. The village of Tajum lies higher up and further to the east. Some of the leading Bhotiyas of Melam, of whom Mani Budha of old, and Kishen Singh, R. B. of later renown may be mentioned, called Milmwals, live here and have fairly big houses for their winter residence. They leave them in April and stay at Munsyari, where also they have pucca houses, for nearly two months before going up to Melam.

Tajum to Girgaun, 7½ Miles.

The way is level for the most part, along the bank of the Jakula river. There are Kwiti and other Bhotiya villages by the roadside. From Purdam bridge over the Jakula Nadi, the way is a steep ascent to Girgaun village, or the camping ground below it. It is a cool and windy place. The village is occupied by tenants under the Bhotiyas, who themselves do not generally till land but trade all the year round.

Girgaun to Munsyari, 10 Miles.

The way is first a steep ascent for four miles. It is then an easy slope to the Betuli Gadhera,

whence there is again an ascent for half a mile to Betuli Dhura. It is again a deep descent to the Bheladi Gadhera, whence the way slopes still downwards to Lelam village, in which there is a big house belonging to one Mani Budha, a Milmwal, and also to Ranthi more widely known by the name of Munsyari. There is a Dharamsala at this place and a branch post office is also close by, in a shop owned by Sohan Singh. This place is of a moderate temperature and has a good view. Above this place a hospital assistant and a preacher belonging to the London Mission live and have built their house on a commanding ridge within M. Jaltha.

From Munsyari a road branches off to Garjia, 3 miles below Askot, on the way to Dharchula, after crossing the Gori by a wooden bridge near Madkot, which is a Bhotiya village about 5 miles distant. The road then leads along the left bank of the river, *via* the Bhotiya village of Mawani Dawani, at a distance of 6 miles, Banakhet or Toli, 7 or 8 miles, respectively, and Garjia belonging to the Rajbar of Askot, where there is an iron suspension bridge over the river Gori. The whole journey of 23 miles is quite easy. *Jarya*, *Ghwirar*, *Kakar* and bears are found in numbers above the road and in the denser jungle on the other side of the river.

Ranthi (Munsyari) to Bin, 5 Miles.

The way is first tolerably sloping and then somewhere level and at other places ascending or descending. About 4 miles from Munsyari the rivulet called Ghatgar, issuing from Pata Dhura, north of Polo and Jaimia villages, is crossed by a wooden bridge. A little way further on lives a registration Moharrir, who keeps accounts of the beasts of burden and commodities, imported and exported by Bhotiyas. Bin village lies on the left bank of the Gori river. Below the village is the camping ground where there are 3 Dharamsalas. The Gori river is crossed by a wooden bridge to reach Bin and the road at this place leads through rocks for about a chain.

Bin to Bagudyar, 7 Miles.

The way is level, but lies along the sides of precipitous hills. It first leads along the left bank of the Gori for about 1½ miles up to the place called Bharpatia where the river is crossed by a wooden bridge. The way now leads along the right bank of the river and is easy walking. At a distance of another mile the river is crossed by a wooden bridge called Dhangsia. The way now is very precipitous and narrow. A recent land slip

killed 17 loaded goats of a Bhotiya and injured the owner also. A few of Mr. J. E. Goudge's Settlement *amins* had a hair-breadth escape from the disaster.

A little onwards, at a place called Martolia, the way again crosses the river by a wooden bridge, and is quite easy and good up to Ratigari, a mile off. It now becomes utterly bad for about 15 chains being destroyed by slips and then it is a succession of ascents and descents up to Bagudyar, which is a camping ground situated on an extensive but waste plateau at the foot of a mountain, on the Gori river side. Two Dharamsalas stand here, but they are too small and poorly built to live in.

Kilkot

Bagudyar to Kilkot, 7 miles.

At about two miles from Bagudyar the road has been destroyed by the Gori current. It formerly led over a large boulder. One Mani Budha built a strong wall to change the current eastward and open a good way for passers-by. At about half a mile onwards there is a great precipice, over which the way leads. Another half a mile and the way is again a sharp ascent over a flight of stairs. The place here is called Mapang. Water from the mountain above falls at this place and

partially west the passers-by. The way is now pretty level up to Rilkot, a village of 15 or 16 families. There is a Dharamsala here, but travellers encamp on the village fields.

Rilkot to Malpa, 5 Miles.

The way from Rilkot is easy for about 4 miles passing over a mountain side. Martoli village intervenes midway in a valley. It is a large village, second only to Melam. There is a bungalow called Mangula Dhunga at a distance of four miles from Rilkot side. It belongs to the London Mission and is occupied by ladies attached to the Mission and their attendants during summer and the rains. Malpa village is only a little way hence and slightly above it.

Malpa to Melam, 6 Miles.

Crossing the Gori by a wooden bridge the way leads below Bhurpi Mala and Tala, the two large villages, inhabited by Bhotiyas known as Burphals, and is fairly easy up to Melam. A little inconvenience, however, is experienced in walking, particularly on the ascents, from Rilkot to Melam, on account of the tenuity of air.

Melam is the largest village in the valley.

About 400 families of Bhotiyas live here from May to September. There is no Dak bungalow or Dharamsala here, only the London Mission has a bungalow and outhouses by the roadside.

The route to Tibet is four days' journey from here. It is the most difficult of all routes to Tibet, of which the easiest is that *via* Byans valley. Martoli, the next biggest village of the Bhotiyas, lies 4 miles lower down on the way to Melam, whence there is a direct and shorter track to Niti in Gharwal, but it is seldom used because it is narrow and winds over precipitous rocks and avalanches or rivulets springing there from.

The Melam valley is inhabited by people bearing the generic name of Joharis, which seems to be derived from *Johari*, the Patti and Parganah which it comprises. They are subdivided into castes known by the names of villages they inhabit. There are *Doms* (low caste menials) also among them, as in the lower parts of the Kumaon hills, who work as tailors, trumpeters, carpenters, blacksmiths, oilmen, etc. Shauka (Soka) is a general name applied to all the Bhotiyas whether of Johar or Darma, which latter includes Byans and Chaudans mentioned elsewhere. Their features greatly resemble those of the Tibetans, though the latter look physically stouter and taller

The main divisions of the Bhotiyas of Mana and Niti valleys in Gharwal are *Marchas* and *Tolchas* which divisions are now denied, nay, discarded in practice in this part, though they are extent to this day. The Joharis of the higher class continue to intermarry with the avowed *Marchas* and *Tolchas* of Mana and Niti, besides among themselves. Both claim to have been originally not different in stock from the Hindus of the lower regions, which is quite possible though the general belief is that all the Bhotiyas are of Tibetan origin. The fact of their being considered as almost untouchables by the Hindus of the lower hills may be due to their practice of dining with the Tibetans, with whom trade is impossible otherwise. It is true they wear no *Janeu* (sacred thread) but this is no insurmountable barrier to their being considered Hindus, for there are some tribes lower down, too, who do the same and are nevertheless considered as Hindus, though of a lower status than they actually are. If the Bhotiyas had at any time belonged to a higher caste than the lower hill people to which only a limited few lay their pretensions, then it is probable they might have done away with the prerogative of putting on the sacred thread on account of their having to dine with the Tibetans in the interests of trade and for the rigours of the

clime which they have to pass the greater part of their life. There is now a strong tendency among the Johar Bhotiyas to adopt the orthodox Brahmanical rights of the lower hills and some have already begun putting on *Chandan* (sandle paste) on their foreheads and read Hindu religious books after bathing, at least when living in their winter residences. This is said to have come into vogue since one or two of the higher class Bhotiyas embraced Christianity and separated from their kith and kin for good.

The Joharis consider themselves higher in caste than the Darmis, but the latter repudiate the idea and say that they both have come down from the same ancestry and observed the same rites, marriage and funeral not more than two or three decades ago. This is borne out by independent public opinion and there are yet several persons living who profess to have witnessed them both observing the same rituals. There has however been of late a great improvement among the Joharis so far as education and conformation to the orthodox Brahmanical rites of the hill Hindus are concerned. The Rangbang and Dhorang rites, still rife in Darma, are seldom observable in Johar, though Tibetan gods are worshipped in the old way by the latter people also, apparently on account of their

trade under their auspices. There have been some persons of note among the Joharis, of whom Nain Singh, C.I.E., the Tibetan explorer and Kishen Singh (now) Rawat, R. B., head the list. Darma, though better off as regards wealth, unfortunately lags far behind in respect of refined ideas and social rites.

The trading capacity of both is proved by the marvellously courageous way in which they have proved a match for the climatic rigours of the frontier and beyond, but the Joharis as a rule are not so affable as their brethern elsewhere, and invariably demand exorbitant prices for articles of sale, compared with the latter. The practice of demanding at first double or triple the actual price and then higgling down is proverbial among both. Their dialect is also identical. They both generally affix "Singh" to their names but it is doubtful whether the practice is ancient or a recent innovation, which latter is no unusual thing to a student of the history of the Kumaun hill tribes and the converts therefrom. But if it be the former, as their traits of physical hardihood favour, it goes a long way to show that the people are not only Hindus but Rajputs, akin to those found in their own neighbourhood and in the lower hills or to those who in olden times migrated to Tibet

from Central Asia. From what I have personally seen of the Bhotiyas and theirwomenfolk, I think their fortitude and intrepedity in keeping the trade monopoly over such tremendously difficult regions and their active habits like those of deligently spinning wool while carrying loads and driving a number of similarly laden goats, sheep and other animals over fearful precipices, are fine instances of Rajput qualities. So I am inclined to believe that they are Hindus, either Rajputs or an allied branch of them or Vaisyas, rather than any other people.

PINDARI GLACIER ROUTE.

Kapkot to Loharkhet, 9 Miles.

The way to Loharkhet (Lwarkhet) branches off at KharBagar, which is three miles from Kapkot. The journey is not specially attractive. The road mainly lies through villages and hillocks which are neither conspicuous in themselves nor do they command imposing and cheering views. On reaching Loharkhet, which is situated at the foot of the ascent, the tourist leaves the banks of the roaring Sarju and girds his loins to make the steep ascent of about five miles (from below the camping place) for his next march. The air here seems to be cool and refreshing and consequently the fear of malarial fever in August or September, when there is no lack of it in the Sarju valley below, vanishes henceforward. The Dak bungalow is situated on a ridge on both sides of which flow two streams, amid some oak and wild chestnut trees.

Loharkhet to Dhakuri, 6 Miles.

This stage of six miles, though a trying one in so far as the steep ascent up to Dhakurikhan and

then the deep descent for the rest of the way measuring about 1½ miles are concerned, brings the traveller to an altogether new region. The way is intersected by many rippling rivulets and there are beautiful shady patches well covered with trees and flower plants of various delightful colours. The higher peaks, nearly all bare on account of the snow that covers them for nearly nine months in the year are studded only with stunted plants here and there with thick, soft grass, and with the gradual climbing of the mountains, the horizon expands and one can cast his looks far and wide. And on ascending the highest peaks, which are about a mile off from the main route and are called the higher and lower Chiltas, the tourist is enabled to make a splendid survey of even the remotest mountains in the district from the snow-capped peaks of the Himalayas to the forest-clad peaks of the southern region. The Dak bungalow is situated in the midst of a picturesque glade covered with exquisite herbage challenging the skill of the most experienced gardeners. The tall Khairu trees with moss and ivy on them add to the beauty and grandeur of the dense forest here. The climate of this place is very cold and healthy. In fact, it is the coldest stage in the route. The water possesses particularly

digestive properties. So dyspeptics may conveniently leave their phials and pill boxes behind and look to the stock of their provisions instead.

Dhakuri to Khati, 5 Miles.

This stage of 5 miles is tolerably level all along except for the first two miles where the traveller has to descend the valley of the Surag. There are a few imposing waterfalls. Though there are thickets in different places, yet they are not so dense as in the last stage. The Dak bungalow is situated in the vicinity of the small village of Khati, which lies in the Pindar valley and is a much warmer place and grows Barley, Phapar and Chua abundantly and Mandwa sparingly. Munial, Dafia Lungi, Pheasants and Thars are found in the jungle and in the higher precipices of the vicinity of Dhakuri.

Khati to Dwali, 7 Miles.

This stage of 7 miles, all fairly level, is the most beautiful and pleasant march, since it cheers the travellers in so many different ways and offers a thousand curiosities to an observing eye. The way which is generally shady lies through dense

thickets. Some of the hills rise abruptly, while the trees jutting out at right angles and the waterfalls pouring forth their silvery water afford extremely picturesque sights. The eyes seldom tire seeing hundreds of foamy streams rushing down the sides of the hills. The glory of the dashing waters of the Pindar is most beautiful, the mild rays of the sun playing among the sprays and producing splendid rainbow colours which rival the work of a trained artist. Dwali Dak bungalow has a colder climate than that of Khati and is situated at the junction of the Pindar and the Pankhuakigar.

Dwali to Phurkia, 3 Miles.

Though it is a march of three miles only, it is none the less fatiguing. The ascent is gradual and nearly imperceptible. The sense of weariness which overtakes the traveller is probably due to the rarity of the air here. In a few places there are patches of uniform herbage with blue and yellow flowers on them which may well be termed the carpets of nature. The Dak bungalow here stands at the foot of a high rock. Wild straw-berries grow in abundance in the vicinity during August and September. Game too, is found here as in the Dhakuri neighbourhood.

Phurkia to the Pindari Glacier, 3 Miles.

From Phurkia to the glacier, the way is pretty level, ascending almost imperceptibly. The local people count the distance to be 3 miles but to a traveller unaccustomed to such heights, it seems hardly less than 5 miles, the rarity of the air making movement very tiresome and difficult. Silvery streams do not yet leave the traveller, and the scenery is varied. Now the traveller meets with barren hills with masses of pebbles at the base or huge boulders vying with and often embracing one another, or again stately rocks towering in majestic splendour. About 2 miles off from Phurkia there is a cave which is believed by local men to be the winter abode of the goddess Nand Devi, after whom the highest peak in the Kumaun Himalayas is named. There are in some places gigantic square rocks supposed to be the sacrificial altars of the gods during epic period of Indian History.

As the tourist approaches the glacier, huge rocks rise on his right and the snowy Trisuli peaks on his left. In the early morning, before the full sunshine has made the dazzle too strong for the eyes, the reflected lustre of the snows is noticeable and very pleasing to the eyes, and the tourist actually finds himself in the traditional celestial

regions of the Hindus. The pure air, the unearthly glow, the snowy regions near by rising in front of him all combine to inspire him with new life. On casting a glance at the glacier from a distance, the traveller is likely to be disappointed, but when he ascends the actual ridge and goes down the moraine to the source of the Pindar his labour is fully compensated for. The source of the Pindar at the base of the glacier is about 6 feet wide and the width of the glacier itself at this spot is not more than 15 feet. On proceeding further to the north, stones and pebbles, mixed with hard perpetual snow, form the observation ground of the tourist. In the middle the glacier measures about a mile and tiny streamlets flow over and under it, naturally in a greater volume when it is sunny. In many places there are pools of water over the snow which freeze in the night and melt again at noon. Higher up cracks run in the snow generally from 5 to 20 feet wide and consequently it is impossible to proceed any further evidently without sappers and miners. These cracks give to the neighbouring snow the appearance of towers and pyramids. The glacier presents three different shades of colour, black at the base, higher up blackish, while at the top it is pure white. All round, high up a seemingly vertical climb of hundreds of feet,

tower the snowy peaks and their avalanches, those mute giants that have suggested to the Hindu genius the idea of the great ashen-covered god, Shiva. The huge masses of snow which are pushed down the sides of the Mandakot and the Ghungti mountains form the glacier, a trip to which is decidedly most refreshing and health-giving and more than repays the traveller for all his pain and labours. I speak from personal experience.

Almora (height 5,300 ft.) to Lamgara (height 6,450 ft.), 10 Miles.

Leaving the town and proceeding in the direction mentioned above is a descent of 2 miles ending at the suspension iron bridge over the Sunwal river. To the left, close to the bank of the river is Bisvanath, which is the funeral place of Almora town, as also of the neighbouring villages of Khas Parja, Uchyur and Tata Lakjanpur. From the other end of the bridge begins an ascent of three miles in Patti Uchyur. At a distance of about $1\frac{1}{2}$ miles one would find a cool spring (Naula) near Dhauragaon to the left of the road. There was formerly a school-house here which is now in ruins. A mile and a half higher up at a place named Pandhar, there is a shop in the vicinity

of which is Bandani Naula (spring) to the right of the road, the water of which is refreshingly cool. Higher up in the same direction is the temple of Banri goddess. Hence the road is tolerably level up to Lamgara. There is another spring called Garkha Pani half a mile ahead, and 1½ miles further on lies General Wheeler's extensive garden on both sides of the public road. This garden was formerly an extensive tea plantation, of which a comparatively small portion is now extant. It now grows apples, apricots, Bhotiya Badam English peaches, Nashpati (pears) and such other fruit trees. This garden is called Jalna garden. The best apples in the Kumaun division and perhaps in India are produced at Jalna. A number of bungalows and outhouses stand somewhat apart from one another within the garden precincts. Between Garh-Kapani and General Wheeler's estate lies the Dhura village, the ancestor of the inhabitants of which are said to have come from Kali Kumaun where they are generally known to have been in the non-official service (*Chotte mote thingya bhala hunchah boknya*, meaning "short but robust, well fitted as bearers) and some of them have long settled in the town of Almora, complacent in the memory of their superior ancestry.

Lamgara is a charming place situated on a ridge

commanding an extensive view. There is here a Government staging bungalow and a Sarkari (Government) Bania's shop, the former a few paces higher up and the latter adjoining the road to its right. The Bania has planted a small orchard of fruit trees, in the midst of which he has built a house to the right side of the road. To the left is a house belonging to one Tula Ram who has leased it to a Mahomedan. This man keeps a good stock of beautiful hens, from which he raises presumably a fair competence. Another man Guman Singh is now erecting a shop close to Tula Ram's.

Lamgara camping ground lies within Patti Bisaud, which is to its west. To the east and north lie the patties of Malla Lakhanpur and Uchyur. The high hills of Jageshwar and Binsar lie to the north, considerably distant, but seeming to be near enough. Malla Salam lies at a good distance to the east.

Lamgara to Mornaula (height 7,325 ft.), 8½ Miles.

(PATTI MALLA SALAM.)

The way is level for a mile or so as far as Hatikhan where there is a small shop and a

chhappar with two little patches of land on either side of the public road, in which he has grown potatoes and planted peach trees, which are yet young. Another road leads hence to Devi Dhura, *via* Jainti school, passing through both Salam Pattis. This road is a short-cut, but hotter and full of ascents and descents and therefore less convenient than the other and more frequented *via* Mornaula.

The end of a smart ascent of a few paces further on from Hatikhan completes the 11th mile from Almora. To its right there is a spring whence water is conveyed to Hatikhan shop through a water-course. For nearly a mile the road is level, but this 12th mile ends in a short, but pretty deep descent ending at a stream of cool tasteful water. The way is again level. Kafal trees abound greatly in this locality. Many stand close to the road itself. They beär ripe fruits in plenty in these days (beginning of May). A few hundred yards further on lies a camping ground almost plane, on which stand the ruins of a very old Dharamsala said to have been once built in the time of Chand Rajah. There is also a new Dharamsala here built by certain villagers of the neighbourhood. Close to the plane and on its right there flows a small stream which is useful for grazing

purposes during summer. A lane passes by this Dharamsala to Patti Bisod. One looking from this place towards Patti Salam, lying to the east, would find a host of big ridges and their beautiful offshoots scantly covered with trees, some coming from the north, others from the south and meeting one another so as to form a ravine. Villages lie on the slopes of these ridges. The Patti seems a cold one except that portion of it which lies lower down in the valley of the ravine. The road continues level and shady on account of oak and *kafal* trees growing on both sides. At the end of the 13th mile begins a short but smart ascent which is followed by a short descent. The road is again level. On the right of the 14th mile-stone two small streams join just below the road. A few paces higher up lies the old Dol Dak bungalow. Formerly Dol was the first halting stage instead of Lamgara. Some 14 or 15 years ago a staging bungalow was erected at Lamgara and that of Dol thus fell into disuse. Government sold the latter to Col. Dansy, the late proprietor of the Lohaghat Tea plantation. Shortly before his death he made a gift of the building and its premises, etc. to his gardener living in Dol village, which lies on the spur below the bungalow. This man has sold the property to a person in Almora who is the present

owner. There are two water-spouts close to the bungalow and by the roadside. The water is conveyed to them from the streams, which, as has been said, join a little below. A few hundred yards further on, the oad branches off into two, one leading to Bhimtal, 24½ miles, and the other to Mornaula. From this place to Saurphatak, the way is level and for the most part shady. At Saurphatak, the Naini Tal or Bhimtal road, of which a branch goes direct to Dol from about a mile higher up, joins the Almora road to Mornaula. From Saurphatak the road makes a short ascent and then up to Mornaula Dak bungalow it is quite level and shady passing through a forest of huge oak and other trees.

Mornaula staging bungalow stands on a commanding place. The perpetual snowy peaks of the Himalayas are distinctly visible from here. It is situated in Patti Malla Salam, almost every village of which is visible from here. The site is at a great elevation. To live here in these days of May is similar to living at Almora in the end of February, at Ranikhet or Pauri in the middle of March and at Naini Tal in the first week of April. To the west and south of the Dak bungalow lies a very big jungle of oak and other trees. This mountain is the boundary in this direction between the

Naini Tal (Patti Chaubhainsia) and Almora districts. There was in old days a tea plantation at Mornaula belonging to Mr. Lyall, but it is all a waste now. A few tea plants here and there and a few fruit trees are still extant to remind one of the existence at one time of a good garden here.

Mornaula is 31½ miles from Naini Tal *via* Dhari, *viz* :—

Naini Tal to Bhawali, 6 miles, level 4 miles and descent 2 miles.

Bhawali to Binaik (Chhakata) 3 miles, moderate ascent.

Binaik to Champi 2 miles, first a short ascent and then a very gentle descent.

Champi to Dhari, 6 miles, ascent 2 miles, level 2, ascent ½, gentle descent 1½ miles.

The way from Binaik lies amidst a forest. The villages lying here and there near the road are not inhabited during the winter months, the people going down to live in Bhabar and leaving the villages quite isolated during the season. Coolies cannot therefore be obtained on the way and must be hired for all the way from Naini Tal to Mornaula and back. The way from Dhari to Mornaula is particularly solitary and jungly. It leads along a mountain of considerable elevation

containing a dense forest with trees of different kinds and sizes, especially oak.

A man-eater often haunts these approaches of Mornaula. It is so very jungly that many tigers infest it, particularly when disturbed by *Shikaries* down in the Bhabar and Terai during winter and summer and also by flies and other insects that are numerous there then.

Mornaula to Devi Dhura (height 6,825 ft.), Patti Chalsi, 10 Miles.

The way is at some places level, at others sloping, up to the 20th mile-stone. A little way onwards there is a short ascent and then it is plane up to the end of the 21st mile. The 22nd mile-stone is on a descent which coutinues only a few paces further. For the next mile the road is fairly level and leads through an avenue of beautiful huge Oak, Rhododendron, Kafal, Tilanj and other trees and is therefore quite shady. The last portion of the 24th mile is a deep descent for nearly 2 furlongs and the next mile begins with an ascent of equal distance. The road is then an abrupt descent as far as the Walik Khand 26½ miles in Patti Chalsi. This spot is well suited for a shop which an inhabitant of village Khaorne,

P. Chalsi, is proposing to set up here. Hence there is a steep ascent up to Devi Dhura. A few hundred yards lower down the 28th mile-stone there are two streams of cool water, a few paces apart from each other.

Higher up slightly to the right of 28th mile-stone there are two huge boulders, placed one above the other. The surface of the upper boulder is beautiful and wonderfully flat. This is called *Ransila* (fighting stone). Through its centre there is a deep chasm said to have been effected by Bhimsen, one of the Pandavas, by means of his club (*Gada*). There is a similar fissure in the lower rock also. A smaller, round boulder rests on the *Ransila*, which is said to have been placed there and employed, as some say, to cause the fissures in the aforesaid boulders, by the same valiant warrior of the *Dwapara* age. Three platform-like piles of carved stones rest on the *Ransila* which are reputed to have been used by the Pandavas as a chess board. A few yards higher up there are two other huge boulders standing sidewise. The narrow space between them is consecrated to Barahi Devi, Mahadev and Bhimsen. There is a third boulder equally huge, lying on the other side. Between this and the other is a flight of stone stairs at the narrowest

place to enable the passers-by to walk through with ease.

A fair is held at Devi Dhura every year in honour of the Barahi Devi on the *Srawani Purnamashi* (full moon of the month of Sravan), which falls generally about the last week of August. People assemble mostly from the neighbouring Pattis and some from a distance also. Shop-keepers from Haldwani, Almora, Pilibhit and Tanakpur, besides the local bazaars of Lohaghat and Champhawat, attend and remain there from five to ten days in order to sell their commodities. The attendance at the fair is at its highest pitch on the *Purnamashi* and the following day, when it is estimated generally at eight to ten thousand. The former day is marked by the observance of a certain ceremony known as Bagwal. Two factions (*Dharas*) are formed mainly from the villagers of Pakhoti and Bhainsrakh of Patti Chalsi on one side, and Walik P. Chalsi and Samkatna P. Mala Rau (District Natni Tal) on the other. They are known as Mahar and Phartyal Dharas, but are Dyokas of the priestly class appertaining to the temple. Their relatives from other adjoining villages also join either party. Formerly the two parties used to fight each other with clubs and stones, whereby several would be wounded

seriously, if not fatally. The practice continues to this day, though no clubs are now used, nor are stones hurled with such force and recklessness as in old times. The parties at first hurl pebbles or small stones at each other from a distance, receding briskly after every throw so as to escape from being hit by the other. Then a few from each faction come closer with *Pharas* (a protection made of Nigala Weed) on their heads and sit down on the Bagwal flat ground, say 10 yards apart, on either side of the *Oda* (boundary mark). Sheltering themselves under those canopies (*Pharas*) each party throws larger stones on the other. After a while the Pujari appears with a gong and worships the Oda, whereupon the parties disperse. Some of the parties receive pretty serious wounds which bleed but they do not complain and instead consider themselves the more blessed by the goddess. The hurling of stones is not confined to the Dyokas alone, but several Melawalas or spectators from the neighbouring villages also join it, as it were, religiously to propitiate the goddess. Tradition says that the practice is a remnant of yore, when human sacrifice used to be offered to the goddess but that she is now quite satisfied with bleeding wounds caused by the throwing of stones. The

goddess is locally believed to have the power of keeping its believers, especially such as bleed or cause bleeding or throw a stone at anybody during the ceremony, free from epidemics in general and from cholera, in particular. The number of goats and he-buffaloes, sacrificed annually by the neighbouring villagers for 4 days in front of the temple during the festival is enormous and may be safely put at 500 and 50 respectively. The heads and legs of goats go to the priest from Gorna village in Patti Mali Rau, or Takua in Patti Chalsi, according to their respective turns in the religious service and those of buffaloes to the Chamars of the village (Dechamar), named after them, within which the temple and the Mela ground lie. The following forenoon is known as the *Machhwar* day. On this day the image of the goddess is taken from the temple to the *Machhwar Airi* abode in a procession, followed by a great concourse of spectators. The image and the person (who has only his *dhoti* on), carrying it, are to be religiously protected from a touch by anybody, but an idea has gained ground that the goddess when being so carried grants off-spring to barren women or childless persons. The concourse (womenfolk in particular) in consequence, rush persistently to greet the image by a touch of the

carrier's person or any part of the image itself, while the carrier appears to take all possible care to avoid it. The image is bathed and clad in fine apparels and jewellery by a man who is blind-folded and none is allowed to have a sight of it, probably either for fear of having to stop a practice connected with the possession of the temple property, or on account of the religious sanctity of its person. The Barahi Devi and the Airi Devi are believed to be sisters and an interview is, therefore, sought for by them, which is brought about on this day.

The offerings of pice accompanied by husked or fried rice, made to the goddess by the people assembled, on her way to the Airi abode and back to the main temple is appropriated by any of the *Dyokas* or *Pujaris* who may manage to lay their hands upon the offerings. Those made at the temple are pocketed by the *Pujaris* in the same way, except where they may not be done so quietly on account of their bulk or importance, which at last finds a place in the temple storehouse. The dark cavity between two huge boulders in which the main image lies greatly favours the practice.

A few tall Deodar trees cover this spur of the ridge on which the temple stands.

There are some houses in the temple precincts

and eastward of the Mela Bazaar built long ago by the neighbouring villages of the Almora and Naini Tal districts for their own accommodation during the fair. They remain vacant and uncared for throughout the year and are in a tumble-down condition. Travellers who occasionally find shelter in them only leave heaps of ashes and other filth behind.

The Bazaar contains only 5 small masonry houses, in one of which, to the left of the road, the Government shop-keeper sells the common articles of food, and in the other, to the right, a village post-office is located. The post master sells cloth and other petty articles also in the same buildings. Higher up the shop is the staging bungalow with an outhouse. Still higher up, at the northern end of the ridge, is a tower-like small building in which there is an image of the Machhwar Airi goddess, mentioned before. It looks like the image of a lioness, with something that looks like her two cubs, placed on its back. There is also a *Lingum* (black stone emblem) consecrated to Shiva close by and a big, thick stone slab held above the ground by two other stones of same size. Milk is offered to the goddess by the neighbouring village people in the belief that by so doing their milch cattle will give

more milk and that if they failed to do so, the cattle would cease to give milk. The place being situated on the northernmost and highest crest of the hill commands a charming and extensive view of the Himalayan snows and the lower mountains far and wide.

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Devi Dhura to Dhunaghat (height 5,900 ft), 10 Miles.

(PATTI ASSI).

A few paces off the Dak bungalow the road descends pretty much down to a small wooden bridge over a stream, and is then easy or almost plane up to the 30th mile-stone. It then gradually slopes downwards. Near the end of the 31st mile there is a cool, clear-water, rivulet which is crossed by a small wooden bridge. A little lower down another rivulet of greater volume joins it. The united stream is noisy then on account of its exceedingly sloping and stony course. There is a good pine (*chir*) forest here. The sloping nature of the road ends at Garslekhan which is crossed by a lane from certain villages in Patti Mali Rau in Naini Tal district *via* Gorsari, Patti Assi to Basund and Patangaon in Patti Chalsi of the Almora district. The road hence takes a smart

ascent and is again plane and shady on account of big oak and pine trees crowding on both sides of the road. Here and there are dense beautiful jungles of straight, tall pine trees, to the right and left of Garslekhan. The left part of the jungle ends a little below where the village cultivation begins, though it extends considerably to the extreme north. The right hand portion of the jungle, between the public road and the ravine low down, is much more extensive. The road hence is easy and good so far as the end of 25th mile. A little way before the 34th mile there is a dense Deodar grove at Pharka, where there is also a temple of some antiquity. A *Hindola* (swing) is also pitched near the temple for the amusement of worshippers or people visiting the place. To the south of the 35th mile-stone the crest of the hill is crowned by a few good-looking Deodars just above the Toli village. There is a descent hence ending at the small wooden bridge over a rivulet. Then begins an ascent of about 2 miles. Nearly half-way between 36th and 37th miles there is a cool spring crossing the road. The remainder of the way to Dhunaghat (nearly two miles) is almost level. At Dhunaghat there is a staging bungalow with an outhouse to the left of the public road. To the right of the road, a little

lower down, there is a Dharamsala and another small house in which the branch post-master who is also a Sarkari Bania keeps his office and lodging. The Patti (Assi) Patwari has his Chauki close by. There are some pine and oak trees in the vicinity of the Dak bungalow. The pine jungle extends all over the main hill going down from west to east and ending in a ravine. Immediately north of the staging bungalow, about half a mile higher up a little below the peak of the hill, lies Gahtora hamlet. Lower down there is a stream of water used for drinking purposes by the villagers and their cattle.

Another spur of the hill is also covered densely with good pine trees. This spur is parallel to the other mentioned above. The road passes along a ridge and is level. To its right Rantyurá Kamlek, Mahargaon and Kanalgaon hamlets lie not far off the road and close to each other. Between Kamlek and Rantyurá there is a cluster of young but tall Deodars. These hamlets with the Deodar groves are visible from the 40th mile-stone.

At some distance to the right there is a big mountain with dense oak, Tilanj, etc., named Sidh Nar Singh Badrinath Dhura. An image of the god is placed on the top of the hill within an enclosure of stones. About 10 villages of the neighbourhood

are assigned to the services of the god. The *Mahant* or chief priest lives at Almora and manages the affairs and services of the god from there.

A little above the public road are the ruins of old Pharka staging bungalow. The way here passes through young, grown up and beautifully green Deodar, Kharsa or Tilanj trees and about a mile onwards is the place known as Khati Khan, where there is an old primary school and where a new middle school with a big boarding house has recently been built.

One branch of the road goes to Lohaghat, 7 miles, and the other to Champhawat, 8 miles. On the Lohaghat road, about a mile hence there is a Government school, formerly Tehsili Halquabandi. A little way further, on the 41st mile-stone on the Champhawat road, there is a stream of cool water crossing the road. There is a short ascent hence. The road further on up to the 44th mile-stone is tolerably level. This mile-stone is in the midst of a jungle of oak and Tilanj, so dense that close by the road side there was an antelope at this hour of the day (8 A. M.) grazing fearlessly. From the 45th mile-stone a descent begins. To the left lies the village of Kharka, containing two good big houses of certain Kharakwal Brahman traders and a little way downwards

there flows a rivulet between this ridge on which the road passes and the other running parallel to it. The southern crest of the latter ridge is crowned by a cluster of big Deodars. The descent ends at a *Bhwinta* (temporary and clumsily made bridge) over a stream whence the road passes on to the other ridge and begins again from a few paces further on to reach soon a rivulet which is joined by another stream containing only a little water in these summer days. The rivulet has a broad course and hence there is no bridge accross it. A steep ascent begins from a few paces further on. The 46th mile-stone is on the ascent close by. There is a swing (*Hindola*) here on the spur of a ridge, on the other side of which is the village of Dhamsain. The ascent is nearly a mile altogether and ends at the top of the ridge, called Maolekh, where there is a heap of stone collected in honour of a certain god called Kathbur in Kumaun, and Pathoria in Gharwal. Such collections of stones are not uncommon in the hills and really mean differently to what the villagers believe. In days of yore villagers were often put to trouble by either their neighbours or foreign invaders claiming supremacy over them and were often looted of their valuables. The villagers instead of facing their foes with arms, which, if available must have

been of little importance in precipitous places, resorted to the easier practice of gathering together stones and pebbles from time to time at an elevated place on the way, so that they might be useful to them in an emergency to drive off the intruders by pelting at them when they approached near enough, or by rolling them down the hill which their enemies might be climbing up. An old direct branch of the Tanakpur road separating from Banlekh (Patti Mala Palbelon), avoiding the comparatively circuitous road *via* Champhawat and running along the Hingla Devi, *alias* Jhula Devi (thick forest of oak, etc.), meets on this Khan (Maolekh) and goes to the Mayawati estate, formerly belonging to General Mac Gregor from whom the late Captain Sevier purchased it. From this gentleman and his widow the estate is held under a Trust by the Ram Krishna Mission, which keeps a printing press and a charitable dispensary attached to the Ashrama situated on a beautiful site. More houses are being built on this portion and on the remaining portion there are two nice bungalows with outhouses, in which the saintly Mrs. Sevier herself lives. There is a fruit and vegetable garden within the estate. The forest all round is charmingly dense and a small lake stands in its midst a short way off. There is a road hence

to Lohaghat which is nearly 3 miles distant. The way is fairly good, first tolerably level, and then for the most part a descent down to the wooden bridge over the Lohawati, which flows close to the station and whence to the Bazaar the way is a smart ascent and to the Dak bungalow quite level. The road is kept in repairs by the aforesaid Trustees of the Mayawati estate. The main road to Champhawat, we were describing, is sloping downwards from the Maolekh Khan, somewhere abruptly, at other places gently. There is a stream of cool tasteful water near the 47th mile-stone, where the descent ends. The road still continues a little sloping but is pretty easy on the whole. A plantation of Deodar is seen from the road to its left on the crest of a spur of the hill commanding the Dhakna village. Near the 48th mile-stone, to the right of the road, close to the stream side, a small plot of level ground is consecrated to a certain god, called Kalsin Deo. A partly curved stone of considerable dimension represents the god. The whole of the jungle in that vicinity contains hundreds of huge Deodar trees, besides many other kinds and are considered by the neighbouring inhabitants to be the personal property of the god. No body ventures to use or even touch any tree or its twigs, whether dried up or green. The old trees that fall

down remain on the spot and the forest is consequently a dense one. The road from this place is easy but takes a sloping course from down below Dhaknagaon to the rivulet which joins the Chirapani rivulet Gidni at Dipteshwar below. Hence there is an ascent up to Champhawat, which is but a short distance from here. To the right of the uphill road a couple of ruined houses belonging to Silkhola Joshi (so called after the village), who now lives in the Almora town, lie surrounded by thorny bushes and nettle plants of high growth. The house of Almora Jhijhar Joshis, also named after the block of land within Champhawat village which they inhabited before, stands opposite on the other side of the ridge and is occupied by a single member of them. Both families belonging to the same ancestry though very remote are considered as the highest clan of Joshis. They held respectable clerical and executive offices under the old Rajahs in Kumaun. Their equals in descent among Brahmans are Pandes, who still live in M. Simalta and Tali Manli, excepting a family or two, that have settled in Almora. These are known to have been the Rajahs' cooks, which office of lucre as well as honour seems to have been given to higher clans only, in those good old days. The fact of eating or not eating Katchi Rasai from

everybody's (except equals') hands is still a criterion of judging respectively, the lower and higher ancestry or caste of the inhabitants of the Kumaun hills, including Gharwal. The peers of these Joshi and Pande families are also the Pants of Jajul and Uprara villages in Ganguli of whom a family of renown has settled in Almora and produced such eminent gentlemen, as the late lamented P. Budhi Ballabh Pant and his able son, P. Ram Datt, who holds a respectable Government post. The Pants were Raj Vaidyas and also held respectable offices in those old times of the Kshatriyas or Rajputs. Four clans dwell in and around Champhawat, *viz.*, Taraki, Karki, Bora and Chandhari. They intermarry among themselves. The Boras are of two classes, the lower class being called *Kothliya Boras* (weavers of hempen bags). Those who inhabit here belong to the higher class and the Chandharis here also seem unlike those found in western Almora, who generaly intermarry with the Vaishyas and are regarded as belonging to that sect. These four clans are known as the four *Budhas* (Thokdars). They held different offices under the Chand and other Hindu Rajahs and the Tarakis and Karkis were foremost among them as martial officers.

Champhawat is situated in Patti Tala Cheral at

Pandit Ram Datt Pant.

an elevation of 5,546ft. from sea-level, to the easterly direction of Almora. It was formerly the seat of the Kumaun Rajahs before they settled in Almora, some time during the sixteenth century. The palace of the Rajahs which lay in a fort is now in utter ruin. The magnitude of the stones and the manner in which they are chiselled—some of these exist on the fort-wall, doorway and the flight of stairs leading thereto, and several have been thrown down the wall—speak of the magnificence of the palace, which may well be compared with that of the contemporary Rajahs of Srinagar, in Gharwal, destroyed only lately by the well-known Gohna flood of 1895. It is said that when the foundation of the Champhawat palace was laid, the priest declared on account of the rare auspiciousness of the moment that it would remain permanent, the more so, as a big serpent lay beneath it. The Rajah became inquisitive and demanded proofs. The priest demurred but being pressed hard had to take out the foundation-stone with a long and heavy iron bar which pierced the head of the serpent. The Rajah was satisfied and asked for replacing it where it first lay. This was done but the priest predicted sorrowfully that the Raj would change before long, instead of remaining permanent.

The fort-wall with the gateway only now remains and within it are built the Tehsil, its strong treasury room and other blocks to accommodate its establishment and the police guard.

There are several spots in and around Champhawat which are celebrated as the abode of *Devatas* (gods). To the southwest resides the Hingla Devi, also called Hyunla Devi, in the crest of the mountain of that name. There is no temple here, but a big stone deeply embedded in earth is consecrated to the goddess whom tradition believes to have come and settled there from the well-known distant Hinglas. About half a mile northward there lies an ancient building in ruins with a Naula (spring) similar to another on the same mountain side lower down on the track to and from Champhawat. These are known as belonging to one Rudhi Kumayan, whose practice was to go down to Bhabar when the migrating inhabitants returned thence and *vice-versa*, and to take away peoples' things stealthily or forcibly. The workmanship displayed in stones of both the buildings is exceedingly good. Opposite the building and east of the Hingla Devi's abode, lies the Kranteshwar Mahadev on another and a much higher mountain-crest, where there is a small temple and the view is more extensive. This place

is about 4 miles distant by a mostly uphill way and by the other route *via* Hingla Devi's abode, about 2 miles only. Tarkeshwar Mahadev lies between both in the valley of the Gindi rivulet, within the Chhirapani Tea Estate belonging to the Maharajah of Nahan. A story runs that a milch-cow belonging to a certain Ganot Brahman of M. Bhagna, P. Sipti, when untied for grazing, used to go to the Tarkeshwar Lingum through the Hingla Devi forest all the way about 6 miles and pour her milk on the Lingum. On returning home in the evening she would give no milk to her owner. This aroused his curiosity besides exasperating him. He therefore followed the cow quietly one morning with an axe on his shoulder and found her in the act of emptying her udder. The infuriated man gave a heavy stroke of his axe on the Lingum, which partly gave way, bleeded and pronounced a curse on him which brought about the destruction of his large family of twenty-two members. He then performed austere penance and built a Dharamsala near the Lingum. The god then spoke to him that his family would not be extinct but that no more than a single male offspring would be born and live to full age in his future posterity. His single descendant ever since from generation to generation up till now

makes a gift of a cow on every 5th Navaratra falling in October.

Dipteswar Mahadev lies lower down where the Chhatar rivulet joins the Gindi rivulet. There is no regular temple here as the great god absolutely wants none. Maneswar Mahadev lies northwest of the Dipteswar on an elevated hillside at a distance of 2 miles from the latter. There are two temples, one of which does not seem very old, and a masonry work containing a spring, the water of which is believed to have emanated and run through a miraculous hidden passage all the way from the Mansarobar of the Himalayan Kailash.

At Champhawat itself lie the temples of Nagnath and Baleshwar. The former was established in honour of Nagnath, a disciple of Satnath who lived in Dewalgurh, Gharwal, in old times. The former became a great devotee afterwards and was successful in his predictions in connection with the prosperity of the Chand rulers, as opposed to those of Katyuri. He is traditionally said to have grown the mulberry tree which stands to this day and under which he himself sometime after disappeared. The tree is said to have been grown from a small piece of mulberry twig which he had plucked for using as

a tooth-brush and stuck in the ground wishing that it might become a tree, which it did. The temple was set up in his memory on the spot after his decease. There are various iron tridents placed in another building dedicated to the Bhairabnath who still receives sacrifices of buffaloes and goats on the *Bijai Dasmi* day. This god is said to have abolished the old custom of killing a sacrificial buffalo before him by giving the animal cuts from swords, etc., while running—a cruel practice introduced by the Gorkhas and he did this by his supernatural appearance before a man of authority among the people, forbidding him to continue the practice on pain of instant death. The assignment of revenue to the Nagnath amounts to about Rs. 16 including land held free by the *Pujaris* in lieu of service done by them to the temple. Baleshwar Mahadev is the most celebrated of the gods here. There are five temples within the compound, *viz.*, Baleshwar proper, Rasmandal, dedicated to Sri Krishen (incarnation of Vishnu Bhagwan), in front of which is located the Sugribeshwar Mahadev, Kalika, Ratneshwar, Champhawati Devi, daughter of Baneshwar and Bhairab. The last is a recent building and the remaining ones seem coeval and of great antiquity. There are inscriptions on three stones known as

Brikhams here, one of which only can be deciphered and gives the year 1293 *Shaka* (Salibahan's), but the inscriptions on the remaining two have faded so much that they cannot now be made out. The *Tamrapatras* (copper plates) which the Mahant possesses, although of comparatively very recent dates, are silent as regards the inscriptions. The exquisite workmanship evinced by almost all the stones of the temples and specially those of the Rasmandal, though of much antiquity, appears as if it were wrought the other day. These temples are said to have been for an age buried under earth and rank vegetation, until one Ram Datt Swami discovered them some 600 years ago. His grave lies in the compound under a house built in honour of his memory and since used by Yogis and pilgrims to the Kailash as a resting house. The assignment of land revenue for services to this temple amounts to Rs. 110/ p.a.

Nearly half a mile to the northeast is an old house called *Nandhungiaghar* (nine-stoned house). Its owners of the Pande clan deserted it and have been living in Mali Ray of the Naini Tal District for many years. It has only six layers, each of 9 stones finely chiselled and placed lengthwise to make the front and back walls and the other two walls contain 5 layers, each of

5 stones. The house is three-storied. It is not easy to find out that there is a middle story, to which there is apparently no entrance. But by a minute's examination one would find that there is an ingress to it both from the lower and upper story. The house is now utterly dilapidated and may come down any day. It is so dark inside that numerous bats are seen flying about in the upper hall in broad daylight. Between this house and the Baleshwar temple there lies a huge boulder said to have been thrown on the roadside as at present by Bhimsen Pandava by means of his wonderful bow from the village of Tali Chauki, which is about half a mile off on the other side of the Gindi rivulet. The boulder is known as Guryal (Gulyal) Dhunga because thrown by a *Guryal* (bow). The powerful Bhimsen is said to have come here at the instance of Sri Krishen for the purpose of burying (as a means to assure him heaven) the head of his son Ghatotkach who was killed by a Sakti (Indra's weapon) thrown by Karna, a Kuru general of renown. There was, so says the tradition, in those times an extensive lake of sanctity, where Mauli Kalangaon and Gorakchaur now stand. *Ghatku* (an abbreviation of Ghatotkach), a god in the midst of a fine Deodar grove above the Chauki village, dates from that epoch.

To the extreme east, a short way off the Champhawat Tehsil is the extensive plateau of Gorilchaur, at the eastern corner of which is the temple of the Goril god, of which the image is of pure sandalwood, placed in the last or second room of the temple. On the outer walls of this room two huge stones carved into hideous images indicate the two *Dwarpals* or sentries of the god within. The god was established here, as the old *Pujari* said, in the days of the Chand Rajahs.

There is a staging bungalow with an outhouse at an elevation of 5,825 ft. in Champhawat, a few hundred yards above the Tehsil house. Just below it are the ruins of a *kutchery* house, known as Kotwal Chaunra, belonging to one of the Rajah's chief officers and a few chains to the north-east lies the Ranika Chautra (platform) erected by a Rani, apparently for sitting in the sun after bathing at the Naula below. But a story runs that she was illtreated by a certain powerful Rajput of Sali village on her way back from a pilgrimage to the well-known Purnagiri Mai (whose abode is on one of the peaks of a hill rising high perpendicularly from the bed of the Kali or "Sarda" river, in Patti Tala Pal below) and that she declined to move from the spot where this platform was built instantly under her orders, until the man was

killed. This was done through the combined efforts of the four Champhawat Budhas, under orders of the Rajah, and the treachery of his own Brahman priest. The Bazaar of old days stood on the ridge higher up the present staging bungalow. Traces of buildings are extant at places on the ridge to this day. The present Bazaar is lower down the Tehsil on the road leading to Lohaghat. There are only two or three shops, but comparatively many houses erected in a row or Bazaar-like fashion. Once it was a place of considerable traffic but it has now altogether ceased to be so on account of its chief merchant and well-known resident, L. Tula Ram Sah, who was worth thousands formerly, becoming bankrupt. The road divides from the lower part of the Bazaar into different directions, *viz.*, southwards to Tanakpur, 30 miles, and northwards to Lohaghat, 6 miles, and to Dhunaghat, 11 miles westward. Champhawat is not a very cold place, and is not at all malarious or unhealthy on account of its position in an elevated valley beautifully surrounded by higher mountains. It was formerly a Government cantonment station which was removed to Lohaghat after sometime. There is a Sub Post Office at Champhawat. Tanakpur Mandi is ordinarily a day's march for the local men, but the way is

generally traversed in two days. The inhabitants of the Champhawat neighbourhood mostly migrate to Tanakpur Bhabar in order to earn their livelihood by hulling rice for the Tharus and such other labour and to escape from the cold of their villages during winter. There is no bridge over the Ladhya river on the way, which, in consequence, remains closed during rains when the river is generally in floods and therefore unfordable. The hillmen avoid going to the Mandi on account of its deadly malaria and scanty habitation, which encourages fierce wild animals to infest the locality during autumn.

The first stage from Champhawat to Tanakpur Bhabar is Deori, 15 miles. It is a big village having 5 Padhanas. There is a Dak bungalow with outhouses at this place. The way is quite easy and fairly pleasant leading generally amid oak and *Chir* forests *via* Baulak, 5 miles and Dhaun, $7\frac{1}{2}$ miles, barring a smart ascent from Dhaun to Bagela Dharamsala and a descent. The next stage from Deori is Meljhari *alias* Sukhidhang (dry ridge), distance nearly 8 miles, consisting of one deep descent and a steep ascent. The Ladhya river lies half-way. It is a formidable river being in floods during rains and has had no bridge over it for many years. There is no Dak

bungalow at Sukhidhang. The camping place with an old Tehsil house lies on a fine ridge. The water supply is scanty and not very wholesome and this may have tended to give the place the name of Sukhidhang. Tanakur, the railway terminus, is nearly 9 miles, the way down to the Hatikhor bridge (distance about 3 miles) being sloping. The rotue is little used in the rains and autumn months on account of the Ladhya river, the wild beasts that infest the Bhabar portion and its malaria. A way leads from Sukhidhang to the Purnagiri Mai abode *via* Tundyas, the distance being about 14 miles. The old road from Champhawat *via* Sali village to old Brahan Deo, Mandi, passed close to Tundyas and the distance to the Purnagiri measured about 18 miles consisting of steep descents and ascents. There is one more building of antiquity and of as much celebrity as the others mentioned already, about 2 miles from Champhawat on the uphill track to the Mayawati Ashram. It is built over a waterspring in the midst of a dense oak forest only a few yards below the present track away from habitation, the nearest being the village of Dhakna situated at nearly a mile's distance. It is known as the *Ekhatia ka naula*, meaning "erected by one having a single hand". The mason is said to have at an earlier period of his

life showed unsurpassed skill in a certain building belonging to a Shallow Rajah who wishing that the mason might not exhibit greater dexterity elsewhere had his right hand mercilessly cut off, and it was with his remaining left hand that this marvel of a mason executed such fine workmanship on stones used in this building afterwards. The numerous figures carved with so much delicacy and fineness are of exquisite excellence and speak volumes in favour of the expert who surely deserves to have his name immortalised on the merit of this work done with his left hand only. The man is said to have received a liberal pecuniary reward for his former work from the Rajah who deprived him of his right hand and a still greater and more substantial one for the later workmanship but he did not live long to enjoy it. The building has now partly come down.

Champhawat.

The scenery and view from Champhawat are peculiarly charming and extensive, owing to the dense and beautiful oak forests that clothe the mountain sides in the vicinity of which the highest peak is Kranteshwar Mahadev's abode and the

next highest, the Hingla Devi's abode. (On the southern side of the latter and above Maurari village is a place known as Bhimkua where Bhim, the greatest Pandava warrior, is said to have drunk the water of a spring there and there is an impression on a stone of the angle of his arm.) The numerous perpetual snowy peaks of the godly Himalayas shine from afar to the northeast.

Among other spots of notes in Champhawat there is a boulder known as *Nakatadhunga* (a stone for cutting nose). It lies on a field lying by the Tanakpur road northward and owned by one Daulia Chamar whose ancestors must have had the task of cutting the nose of unchaste women in times of the old Rajahs.

Another spot known as *Lashkadhunga* (murder stone) is at the southern end of the present Champhawat bazaar, whence a way leads Dhuni and the Dyar Naulas, of which the latter has the reputation of giving the most salubrious drinking water supply in the neighbourhood, and the other to the Tehsil or its Kharknaula, to which the water supply is conveyed by earthen pipes from a stream of that name in the Hingla Devi hill high up. There is no *Dhunga* (boulder) now at the spot but it is called as before all the same.

Tradition says that an official of the Gorkha Rajah interfered at one time with the mode of worship or sacrifice to the Bhairab Debta, offered anually in *Asauj* (September) at Champhawat outside the Nagnath temple. The god was offended thereby and he appeared to the official's servant in a dream at night and enjoined him to cut his master in pieces just as the latter had done the sacrificial buffalo contrary to local custom but in conformity with the Doti one. The servant obeyed and killed his master accordingly at the spot since called *Lashkadhunga.*

The Jhejhar and Selakhola are two hamlets on both sides of the Champhawat ridge. The latter is so called because it is a shady locality (Seli-Shady). A family of Joshi now called Jhijhar Joshi and Selakhola Joshi after them lives therein. The tradition about this family is that a Chaube Brahman from Jhushi in Allahabad, versed in astrology, happened to notice certain marks of a Rajah on the person of a young man who lay asleep on a sandy ground by the roadside and was a distant cousin of the then Delhi Rajah. He had lived for sometime at his sister's in Jhushi but some disagreement took place and he undertook a pilgrimage to Badrinath instead of continuing to reside there. The Chaube astrologer

joined him and predicted to him that he was to become a Rajah, after obtaining a solemn promise for himself to be made a *Dewan* (Minister). On his return from pilgrimage the young gentlemen through the assistance of the astrologer made an acquaintance with the Katyuri Rajah, who again soon gave him his daughter in marriage and dowry of this "Kumaun portion" of his realm. The young prince ruled it as a Rajah and the astrologer was made a *Dewan* and from the latter descended the families of Joshis, now known as *Jhijhar* (the elder) and *Selakhola* (the younger) families of Joshis most of whom now live in the town of Almora. The word Kumaun, by which name the three hill districts are known as our Commissioner's division or jurisdiction, is derived from Champhawat itself as it is now called, or the Parganah *Kali Kumaun* in which the latter lies. Kumaun, according to some, is a corruption of Kurmanchal from *Kurma*, a tortoise, in which form Vishnu Bhagwan is said to have appeared and lived for a time, close to the Kranteshwar peak, where there is still a semblance of the reptile on a stone. According to others it is so called because Kumbh Karan's head was thrown by Rajah Ram Chandra to this region by means of his arrow during his conquest

of Lanka. This head afterwards formed into a regular lake which was in after age destroyed by Bhimsen Pandava after cremating his own son Ghatotkach at the eastern corner of the traditional lake, now known as Ghatu, having a temple in the midst of a fine Deodar grove and receiving sacrifice in September every year. The inhabitants to this day do not cremate their dead in all the area, supposed to represent the *Kumbhu Karan-Khopri* (skull) but take them a short way beyond it for the purpose. According to some, the word '*Kumaun*' is derived from *Kaman*, meaning an earning person. There is no doubt that the people are generally born traders in various forms and it is probable the country may have got its name therefrom. The prefixing of the word "Kali" is also interpreted differently. Some say it is so called because of its situation so near the Kali river forming the boundary between the British and Nepal Governments. According to others, it is named after one Kalu Taragi, who at one time owned and ruled the Champhawat neighbourhood and whose descendants still inhabit some villages there, while still others hold that it was so called because of the dense or black forests of oak and Deodar which occupied its greater portion.

Nagnath temple (at Champhawat) is according to some associated with one Gannath who is said to have come to Kumaun from Doti. He is traditionally said to have possessed certain divine powers and to have fallen in love with a girl known as Bhana Bamni (Brahmani) from a certain Joshi Khola in P. Rangor, whom he took away seducingly. Both were, when discovered, killed by the women's kinsmen, and she was quick with child, a male one afterwards known widely as Balo Barmi was just then born.

The Nagnath is said to have given clue of Gannath to his assailants and so both used to be worshipped at different places and it is only of late that the one receives worship in the same locality as the other. In former times they never appeared in the same locality.

Champhawat to Lohaghat, 6 Miles.

The way is gradually sloping along the rivulet known as Chetar Gadhera, which is crossed by a wooden bridge. From this place the way is tolerably level ascending almost imperceptibly. Nearly 1¼ miles from Champhawat a stream of water called Telauni is crossed by a small wooden bridge. A few paces further up there is a beautiful

plantation of Deodars young and well-grown. It may before long cover a larger area as there is plenty of young plants of the species all over here. A short way up this place a steep uphill track leads to the Maneshwar. Only a few chains off there is another clump of Deodars on the other side, to the west. A small cultivation of villagers only intervenes between these two plantations. There are Deodar trees here and there at short distances from one another on both the ridges. If the propagation continues, as it is going on at present, the ridges might become a good Deodar forest in a few years. The 2nd mile-stone (83rd from Almora *via* Pithoragarh) lies close by. From here the road is more ascending and a little higher up is a spring of cool, tasteful water coming down a rock close by to the left of the road. The ascent ends at the ridge where a Deodar tree is growing. This tree when grown up will be of considerable use to travellers as a shelter during summer. On the opposite side live the Bora clan of hill people and the larger one of the Manihars who own big houses, and point to Delhi as the place whence they immigrated. Their dialect is a peculiar mixture of Kumauni and vulgar Urdu. They look very sickly on account of their sojourn

in the Tanakpur Bhabar, where they cultivate *Kham* land known as *Manihar Goth* after them, and have therefore to stay till late in the rains and repair thereto early in October. Their features in general and those of the womenfolk and children in particular, show how malaria-stricken they are and make it doubtful, if the clan will hold on long against extinction, which will be indeed a pity.

The 3rd mile-stone (82nd)is between this ridge and Manihargaon, the way being quite level. Just above the village the road descends. The 4th mile-stone (81st) is on the descent which ends at the wooden bridge over the rivulet called Balam. It is then all level to where the Lohawati river is crossed by a suspension bridge. Lower down to the rignt is a temple dedicted to Rikheshwar Mahadev of considerable fame. On the 8th day after the new moon (*Ashtami*), *Kartik Navaratra*, a fair takes place here. A small stream named Kalendra joins Lohawati here just below the temple. Two small images of Vishnu Bhagwan placed outside the temple show splendid workmanship. Close to the entrance leading to the temple is located the image of Bhairab, surrounded by a number of tridents, as is usual in Bhairab shrines. The way from the suspension

bridge is a mild ascent up to the Lohaghat station.

Lohaghat.

Lohaghat is situated on the left bank of the Lohawati river, six miles north of Champhawat, 60 miles east of Almora at an elevation of 5,725 feet above sea-level. Its site is an undulating extensive plateau, pleasantly covered with stunted grass almost all the year round. In the westerly direction, it is quite open to the extent of nearly three miles. All the distance is a beautiful and undulating grassy plateau gently rising towards the end of the valley known as Chhamnia. The villages of Sui and Bisung lie on the ridge in a prominent position, and after these the Patti is named. It is the old *Sunitpuri* of the *Asuras* from which the name is believed to have been derived. There is a very extensive grove of Deodar close to them in the north direction. The two old notorious factions of Mahar and Phartyal chiefly live here. They are said to have raised some trouble in the mutiny of 1857. Hence, or from near Chankandai, the whole of the Lohaghat plateau is clearly visible on other sides. Lohaghat is enclosed by high and pleasant hills covered with dense forests of oak,

Deodar, etc. It was in old days a cantonment station for soldiers. The parade ground of those times lies on the left side of the public road and directly below Major Hennessy's bungalow, and the cantonment was abandoned long since on account of its remoteness from the planes, which made the supply of necessities difficult, and the unhealthiness of most parts of the roads leading to Newpara. The small market of Lohaghat is located at the lower corner of the first plateau, jutting out into the river low down to the right of the plateau.

There are a few shops of grain, cloth and such other ordinary things, and these supply articles of food and other commodities to travellers and to the neighbouring village people. The Bazaar is gradually growing in importance while that of Champhawat is declining. The Bazaar lines stands on a ridge and the space between them is therefore an ascent one way, and a descent on the other. The shoemakers who occupy the lower part of the market and situated at the back make good shoes, used mostly in the Almora District. But they are not finer and more durable than those prepared at Srinagar in Gharwal. A Sub Post Office is stationed at the upper corner of the Bazaar. There is also a dispensary close to the public road. It was

established from donations made by the European settlers in the neighbourhood and the general local committee. Clumps of Deodar stand all over the neighbourhood and will probably one day grow to make a dense and useful forest.

The plateau itself is grassy and treeless. It is at places covered with shrubs and bushes and is intersected by streams of water which are utilised by villagers (living higher in all directions at the foot of elevated ridges that surround Lohaghat) in irrigating their lower lands. At some distance to the west is a tower-like hill called Kotalgarhi or Bisungkot, which is traditionally known as the first natural fortification from which the *Daityas* (demons) opposed Maharajah Sri Kishen, who after a hard fight killed them all. The bloodshed which ensued between these two rival parties was so much that a river of blood began to flow and hence the river took its name *Lohawati*. Villages high and low are scattered all round and are situated very conveniently as regards the supply of general wants and healthiness of the inhabitants. The fort is in ruins now. In the midst of it there is a very deep pool of water. Large trees and thorny plants have now grown within the fortification. It is a very commanding site and even Almora is visible from here on a clear morning.

A few blocks belonging to the old cantonment are yet standing, having been repaired from time to time for the accommodation of the district officials, whenever they happened to pass by the place. Some of them are used for school, dispensary and the American Mission.

Eastward to the right of the roadside is a bungalow formerly owned by Mr. J. V. Stuart, late Deputy Commissioner of Almora and now purchased by Government. It stands on a beautiful site shaded by a clump of Deodar. A handsome garden of some fruit trees and tea abuts on the bungalow. To the left, close by, is a bungalow with outhouses, belonging to Col. Tullock, a retired military officer of great popularity. His noble wife keeps a stock of medicines and helps with it her Indian neighbours in whom she has always taken a great friendly interest. This habitation which includes some outhouses and a fine guest-house is well-situated on a level ridge with a fairly extensive view. A handsome orchard of fruit-trees is planted between these houses and the pulicroad. Higher up northwest, is the residence of Major Hennessy who is another retired military officer. This place is on a higher elevation and is therefore more commanding. A pretty large garden of different kinds of fruit-trees has been planted with great

care and labour on all sides of the bungalow, except a little space in the west which is too steep and nearly unfit for the purpose of a garden and contains only a thick growth of oak and other trees. The main bungalow is surrounded by beautiful flower plants and creepers. The entrance to the bungalow consists of three pillars on either side of the road supporting rafters which are covered with creepers having beautiful red flowers. In one of the paths of the garden there are many Deodar plants which have grown of themselves. Higher up to the north on a spur of the high Bhabalta Danda Mr. R. L. Hennessy, District Superintendent of Police, Central Provinces, is building a bungalow. He is said to have selected the site to live in after he will have retired from service. This is also a nice place with a good view but very chilly and windy during winter.

The supply of drinking water at Lohaghat is from three naulas, excavated from time immemorial and situated at some distance from one another. The Mochis or other low caste people have their separate naulas.

The Mayawati estate lying south-west is partly visible from the station. Of all the European settlers in the neighbourhood Mr. Hennessy is the most popular because of his good nature and his

mingling with his Indian neighbours. He is very anxious for the well-being of the neighbours and is always willing to give them good advice. He is really a very sympathetic and popular person, next to Mr. Sevier only, and has spent several years of his retired life at his beautiful estate of Bhabalta above Lohaghat proper.

There stands a temple dedicated to the goddess "Bhagwati" in the midst of an expansive Deodar grove in village Sui consisting of four more hamlets known as Panwa Chaukande, Dungri, Kande and Chaubya; the last lying just by the temple. A fair takes place at the temple on the *Srawani Paurnamashi* (full-moon of July) every year. The Deodar grove represents the old historic spot or *City of Shonitpur of the Puranas* which was the head-quarters of the Demon (*Rakshas*) chief, Banashwar, and where he with his Demon followers was killed in a battle by Sri Krishen Bhagwan in the *Dwapar Age*, whereby as already mentioned, a river of blood flowed which is represented by the *Lohawati Nadi* (river of blood) flowing to this day by the town of Lohaghat called after it.

Lohaghat to Chhira, 9 Miles.

The way, to begin with, is easy and good for little over a mile. Then it takes a gentle ascent

up to Marorakhan. All this distance is nearly three miles. To the right and close to the Khan lies the tea plantation now owned by a Bengalee Christian gentleman. The place commands a good view but is very windy. The building belonging to the plantation lie on the Lohaghat side of the mountain while the tea plantation lies mostly on the Chhira side. It is situated on an eminence amidst a beautiful dense forest of oak above Raikot village through which a track runs direct to the estate.

From the Khan the public road is a pretty deep descent for a distance of 3 miles ending at the Bagri rivulet crossed by a wooden bridge. The way is conveniently shady first, amidst oak forest and then under chestnut and other kinds of trees at places. Two or three chains further on from the wooden bridge there lies close to right of the road a good cool-water spring and the remaining way to Chhira is all level, the distance being nearly 3 miles. There is a Dak bungalow with an outhouse here and a Government Baniya's shop is close by, surrounded by fruit trees. The site of those houses is on a ridge jutting down very low. It is therefore hot and unhealthy during summer and autumn. The bungalow with camping ground is an open, bare place and the heat is therefore

much felt. There are a few pine trees here and there, but they are too thinly scattered to give shade to the camping ground. Opposite lies the village of Singda in the same Patti of Regarwan surrounded by a dense forest of pine trees together with a number of *Chyura* trees which yield a medicinal *gur* and ointment (*phulua*). The village is badly lacking in water-supply and is salubrious because of its low position on a ridge jutting down to the Sarju river just below.

Chhira to Gorana, 10 Miles.

Immediately from Chhira there begins a deep descent amidst a pretty dense *Chir* forest growing tall and straight trees, and continues so down to the Jhingra wooden bridge over the Bangri rivulet, which was crossed once before, two miles on the other side of Chhira. At this place, the rivulet joins the Sarju river of considerable volume, which in its turn joins the Kali river at Pacheshwar, five miles lower down, whence the combined rivers take the name of the Sarda. Pacheshwar is a fishing ghat and a cremation place for the neighbouring Patties of Gundesh, and Waldia lying on both sides of it. A direct way to Pacheshwar runs from Lohaghat *via* Chamdyol, in Gundesh, the distance being 17

miles, of which about 5 miles are a sharp descent. The way from the Hingra bridge is quite level for a mile running along the right bank in steep valley of the Sarju formed by the two precipitous mountains. Here the Sarju is crossed by a suspension bridge called Ghatpal, roughly 150 ft. long and the road passes on to the left bank of the river along the foot of Kantagaon mountain. The old road from Lohaghat *via* Chaukandai, Kalkot and Sinda comes up to Ghat Rameshwar, the confluence of the Sarmul Dhora in Malla Dhanpur and Sarju coming down from Bagheswar. The Ram Ganga emanating from Namek in Dhanpur is 2½ miles upwards and the way thence is quite easy amidst a *Sal* forest. There is a temple of Mahadev at the confluence and two fairly big fairs take place there on the full-moon of *Baisakh* (April) and *Makra Shankrant* in January every year. Ramchandra Maharaj is said to have established the temple after bathing in the Surya Kund near there below Bantari village shortly before he left this world for the heavens. There is a good fishing ghat at Rameshwar and European gentlemen visit it in numbers every summer and also follow sometimes along the two river banks for fishing purposes as far as Bagheshwar and Tejam.

The road from the Ghar suspension bridge is all an ascent somewhere mild at other places steep. At a distance of 1½ miles a young banyan tree has sprung on a *Sal* tree and appears to grow into a big one in a few years fixing its roots in the ground where the mother tree at present stands. A big cave called *Morhudyar alias Shanka Udyar* lies close to the right of the road. The former name is given to it because people carrying and attending corpses to Rameshwar, a sacred cremation place of the dead bodies of the neighbourhood, often lodge in this cave when they cannot reach their destinations either way. The latter name is given to it because the Bhotiyas or Shankas spend the night therein, while going to and returning from Tanakpur with their baggage and animals, specially goats. Another cave rather a big one and called Jatragaon Udyar is nearly two miles onward, a short way above the road to the right, close to which the Jatiagaon stream of nice cool-water flows. It is also used as a halting place by local travellers.

Gorna staging bungalow is about two miles from this Udyar (Johaganj). Between the two caves half way is the site of an old Dak bungalow on the old road which led higher up the present one. The Gorna camping ground is on an

elevated ridge fairly flat at the place. It is enclosed by a few Tun and oak trees which make it particularly pleasant and shady in the summer. One of the Tun trees was cleft from top to bottom by lightning, of which a terribly sharp sound was heard at Chhira. There is a staging bungalow with an outhouse and a Government Baniya's shop close by the road-side here. The Baniay's private house also lies near by, surrounded by cultivated fields of the village Gorna of which the houses are situated a few paces off on the other side of a spur of the ridge which ends there.

To the east, and at a distance of nearly four miles from this place, on the peak of a big mountain there stands the temple of Thalkedar to which there is an assignment of property with an income of Rs. 52 per annum. This peak is the highest in Kumaun next to Dhaj in Shor and has a most extensive view. Two streams originate from this mountain and flow northward, which have each a pretty high waterfall visible from the public road near the Toli village. There is a story relating to an endowment originally made to Thalkedar in the time of the Chand Rajahs which runs thus :—

A sister of the Champhawat Kali Kumaun Rajah was married to the Rajah of Shor. The latter wrote to the former that his wife was anxious to see

her brother and he would oblige them both by coming over. He accordingly proceeded for the interview. The Rajah had unfortunately a large goitre and when he reached Thalkedar it struck him that he would cut a very sorry figure in a foreign court. But he had already started and come a considerable distance. it would not look well to go back. So at night he earnestly prayed to the god Ardh Kedar, just below the Thalkedar to bless him and cure him of the ugly malady. In the morning, to his great astonishment, he found himself totally free from his goitre. As a token of gratitude he made an assignment of a certain number of villages to the god.

• The Rajah of Shor who had designedly written to his brother-in-law to make fun of his fleshy protuberance, after his return home in the presence of his sister and the other Ranees, was not only disappointed but had also to rejoice at his providential cure. The American Mission at Pithoragarh had once built two small houses at the Ardh Kedar, but they were swept away by wind on a stormy day and are since deserted as the place was so chilly, and windy.

Gorana to Pithoragarh, 7¼ Miles.

All the way as far as Toli, a distance of about

2 miles, is level and pleasant leading along the vicinity of beautiful irrigated lands. Here a rivulet is crossed by a wooden bridge whence the road takes an ascent ending at a ridge named Toli Khand about a mile distant. There is a small temple of the Kedar at this ridge to the right of the road and a track leads hence to the Thalkedar high up, about 3 miles distant. Hence the way is sloping, but from the Sejuni rivulet to Aincholi it is level. Again the way is an ascent upto the Aincholi ridge whence it is all quite easy and good. Pithoragarh lies on an undulating plateau in Patti Mahar, Pergunnah Shor, at an elevation of 5,334 feet above sea-level. There is an old staging bungalow here and a number of delapidated houses formerly occupied by a Gorkha regiment but deserted long since on account of the unhealthiness of the place and the difficulty of the transport of provisions, which Shor itself was unable to supply at a time of scarcity.

The place is exceedingly pleasant in every way but for its climate and drinking-water supply. The whole of the beautiful Shor valley is visible from Pithoragarh, intersected here and there by streams of water and dotted with small villages on picturesque level land, made into exceedingly good-looking terraces. The villages occupying

the valley generally stand on eminences and must have been less unhealthy had they been established lower down in the valley. The drinking-water of Pithoragarh and presumably of the whole vicinity is quite distasteful and harmful except that of Pandegaon Silthan Naula within the Mission compound. To a newcomer it produces fever and stomach complaints even in summer, not to speak of the rains, when even every permanent resident suffers from those complaints. When the Kharif crop stands ripe, it is very hot and sickly in the villages of the neighbouring valleys.

At the south-western corner of the plateau there stands the old fort of Londor, nearly sixteen feet high, on an elevated large mound. There are loop-holes all along the fort-wall about a yard apart for musketry, with platforms in the inside for placing and levelling guns. A barrack for sepoys to live in lies within the fort, at the centre of which there is a deep reservoir of water to be got into by three flights of narrow stone-stairs apparently properly fenced before. The reservoir is perfectly dried up now. There stands a grown up *Padam* tree (mild cherry) between the southern edge of the reservoir and the fort-wall. There are two other good trees at the southern corner of the barracks. The view

hence is extensive and beautiful indeed. The whole of the Khas Parja Patti can be clearly seen. New houses have since been built within the fort in which the Tehsil with its Sub-Treasury is located and the Sub-Divisional Officer also resides.

To the north-west on a comparatively commanding place lies a square tower called Wilkigarh, similarly loop-holed for musketry. This is now in ruins and may come down any day. The Walka Devi temple lies on another eminence, a few paces westward.

The barracks of the Gorkha company stationed here before lie between the fort and the tower a little eastward. Many of these barracks have fallen and only a few are standing in utter ruin. One or two houses—one formerly a dispensary—still stand and are used by district officials and people travelling in these parts. The magazine building of those days is still extant. The Tehsil was located for many years until recently, ¾ of a mile off to the west, in Bajeti village. Four police constables with a head constable are stationed at the Tehsil to guard the Treasury. The site is comparatively low and the water reservoir here is more unhealthy than those used in the rest of Pithoragarh. Lower down is a large grassy beautiful plateau, named Ghorsyal, the parade ground of the old Gorkha

regiment, reserved as Government property and separated from the old Tehsil site by a cultivation of the village people. Higher up the Tehsil site, where the lane leading thence meets the Almora road, there is a stream of cool water issuing from the foot of the mountains high up. This water could easily be conveyed to the Tehsil vicinity or the Bajeti village for the use of its people, but unfortunately it lessens much during the summer. Part of Pithoragarh is occupied by the Methodist Episcopal Mission, which maintains a dispensary and a school for the benefit of its neighbours. Miss Budden is in charge of the Mission here. This lady has spent the best part of her life in the Mission work of benevolence. Her good services to God and humanity must have long been remembered by many of the local people, who derived substantial benefit at her noble hands. But unfortunately there has already sprung up a feeling among the Hindu population which is not at all pleasing to notice. The converts have been of late styled with names of high caste Hindus (Brahmans and Rajputs) instead of their old family names, and apparently disallowed Christian names which converts of former time were privileged to bear. The belief among the local Hindus is that these converts are represented to

the Mission abroad as belonging to higher caste Hindus. It is well known that one or two Brahman converts at Almora have often fought hard for being addressed as Messrs. so-and-so and not by their old Hindu names, and though they never care about their caste, yet they love to add their old titles after their new names. The Mission compound is established where the old village of Bhatkot lay, belonging in days gone by to the grooms of the old Rajahs.

About two miles higher up from Pithoragarh on the Almora road is the "Moshtmano" hill where Chand, Mund and their subordinate *Asuras* were killed by the goddess since inhabiting the place. A Leper Asylum is maintained at Chandag by the M. E. Mission. There are over a hundred lepers at present who are very well taken care of by the good Mission.

The site of the original fort which gave the name of Pithoragarh is said to be on the ridge just above Lanthyura village formerly alloted to menials of the old Rajahs, near which place, by the present road, stands the Ghantakarn Mahadev. Numerous *Pirs* or *Birs* (Heroes) were killed in a battle which took place in old times between Rajah Ratanchand and his rival, Rajah Abhimanchand, and their corpses or bones lay in a heap there and hence the name

Pithoragarh or the *Fort of Pirs*. The name *Shor* given to the Parganah is, according to some of its inhabitants, derived from the fact that Bhagwan Ram Chandra ascended to *Swarg* (heaven) from this neighbourhood, or passed it just before his ascendance. But the inhabitants have done little to retain the sanctity of the place, since various abusive epithets are often applied to them both in mockery and seriousness by outsiders.

At a distance to the west is the highest crest of the Chandag mountain called Udeypur, where Udey Chand Rajah had his abode in days gone by. Further off the Chandag mountain there is a high peak called *Asurchula* as some *Asuras* (demons) were killed at this place by a certain goddess (some say Mahakali). The temple of *Mosht* god or the god of rain lies on the hill of that name. Whenever there happens to be a drought, worship and sacrifices are made to this god, who is believed to cause rainfall. It is a fact that there is always abundance of harvest in the vicinity and never a scarcity. Indeed dearness of grain is not known in the valley. The expenses of the worship are met from subscriptions raised by the inhabitants. If the climate of this valley were good it would be an ideal place to live in.

There is a road direct from Pithoragarh to

Almora which is 52 miles but is full of ascents and descents, the intervening staging bungalows being at Bans 7 miles, Hat 10 miles, Naini 10½ miles, Pannu Naula 10½ miles and Almora 14 miles.

Jhulaghat, the boundary place between the British and Nepal Governments, lies to the east, 15 miles off. The whole way is level, barring a short distance near Badalu village where there is first a descent and then an ascent, and a distance of 2 miles from Gauryat village down to Jhulaghat itself which is a descent. The river Kali is crossed by a suspension bridge at the place. There lives a Sarkari Bania, a Chaukidar and a Dak Munshi on this side of the bridge and on the other side live 5 sentries of the Nepal Government. Some fishing ghats are interspersed in the Kali river up to Pacheshwar, but the way is not direct and convenient. The road branches off to Thal from Sat-Silangi which is 4 miles to the north of Pithoragarh. The distance from Pithoragarh to Thal is 29 miles. The way is a succession of plain, descent and ascent but the greater part is tolerably level. It leads to the heart of habitation. The first stage is that of Dewalthal, distance 12 miles, where there is an old Upper Primary School and a new one for the training of teachers. A branch post office is kept here but the dak is not

carried thence to Thal direct. A small temple dedicated to the Rawat Deota, as they call it, and enclosed by a stone wall stands by the road to the left of the Thal village. The road from Kanalichina which is 6 miles distant, meets at Dewalthal. There is a cool spring called Debuliadhara below Sil village on the way, $2\frac{1}{2}$ miles from Dewalthal. Mawani is 9 miles from Dewalthal. There is a Hindi Lower Primary School here and a piece of land left waste to pitch tents on. All the adjacent level land overlooking the Ram Ganga used to remain waste before, but it has been now broken up and utilized for growing sugarcane of which the cultivation is on the increase through the fruitful example of Mr. J. G. Stevenson of Beninag and after him of Dhanichand Rajbar, a big Hissedar in the Patti of Barahbisi. The way hence to Thal, distant 8 miles, is quite level, barring two short ascents and two similar descents measuring not more than one mile in all.

Thal lies on the bank of the Ram Ganga. There is an Upper Primary Hindi School here and a Branch Post Office which receives dak from Beninag every third day and carries no further on any other side. There stands a big temple here in which a Baleshwar Mahadev Lingum is worshipped. It was built in the time of the Chand Rajahs.

The story about it, as it goes, is that its foundation wall gave way for a time no sooner it was built. The Rajah then had a vision in which he saw that the building would not be finished until a human sacrifice was made. So a man was duped to bring a few pieces of gold and silver which were designedly left in the excavation made for the temple foundation, and as soon as he went down huge stones were rolled over him to build upon. The foundation is really very deep and extends down to the stream emanating from the Naina Devi hill above. An image of Bhairab carved on a big flat stone is placed at the entrance of the temple. There are three more temples but they contain no image or Lingum. Besides there are two old Dharamsalas for the travellers and devotees. All these buildings lie on the left bank of the river which is crossed by a suspension bridge. On the right bank, higher up, there is a fairly large plane on which the main fair takes place on the Bikhwat Shankrant (second week of April) every year and the shopkeepers sell their articles. There are some mango trees planted by P. Ishwari Dut Ghildyal, when Tehsildar of Almora, which have beautified the place considerably. Three pucca houses have been built here at a distance from the Mela ground and belong to

Bhasbi and Maula Bux Mohammedans of Almora town and Bije Singh, a Johar Bhotiya. The place is gaining importance in view of the trade during the Mela which generally lasts for about a week. Merchants from Almora town, Kashipur and the neighbouring pattis open their shops at that time. The fair is largely attended by the Bhotiyas of Johar with their woollen cloths, blankets, *Pashminas* and *Dhusas* (fine and coarse shawls respectively) and a few hill ponies left to be sold from the Bagheshwar fair in January, and elsewhere in the interim, and by the Danpur people with their Nigala mats and *Pitars* (boxes). Oranges and plantains are also sold at the fair mostly by the Shira people.

There is a fishing ghat at Thal in the Ram Ganga and similar ones up to Tejam.

The road branches off to Askot, 17 miles, Tejam, 12 miles, and Beninag, 10 miles, on the way to Almora. From Beninag where there is a Branch Post Office, a Hindi School, a forest staging bungalow on the hillside above the public road and a few simple tea estates belonging to Mr. J. G. Stevenson, the Almora road branches off to Chaukoree, 6 miles, another tea estate belonging to the aforesaid gentleman and Dharamghar, 4 miles further on, whence one branch goes to

Bagheshwar, 20 miles, *via* Anerichaur in P. Dug, nearly half way, where there is a Hindi School and another to Nachani, 12 miles, from Dharamgarh on the way to Tejam from Thal. Beninag is named after the *Nag* (serpent) of the name (*Beni* lit. means triple-twisted hair-tail) whose abode lies on a crest of the hill about 8 chains from the forest bungalow. There are other abodes of *Nag*s in the neighbourhood which are known as *Pingal Nag* (yellow serpent) below Chaukoree, *Mul Nag* (root serpent) on the hill between patties Nakuri and Bichla Danpur, *Pheni Nag* (hooded serpent) on the Khamlek hill between Mala Baraun and Pungraun, *Dhaul Nag* (white serpent) near Oda Bagicha belonging to Badri Shah Thulgharia, on the hill between Pattis *Dug* and *Kamsyar,* and *Kal Nag* (black serpent) on the peak of the high mountain separating the pattis of Pungraun and Bichla Danpur and jutting down eastward to the Ram Ganga near *Saukiathal* village so called because inhabited by Saukas or Bhotiyas of Johar. The abode of the *Kal Nag* is about 5 miles, all uphill way from Thal. It is named Ramanik Dwip in the Manaskhand, one of the great antique histories of the Hindu Rishis. It is in the midst, as it were, of the Ram Ganga and the Sarju with their affluents Barar, Jhuniagad,

Pungargad and Khar Bagargad, and is therefore so called. A stone embedded deep underground beneath two trees of Kumkum and Padam, represent the *Nag* god here. Tradition says that Sri Kishen Bhagwan was deceitfully required by Rajah Kangs (Kans) to fetch for him a certain flower called Parijatak owned by the *Nag* who lived under water in the Jamuna at Mathura, so that Sri Kishen might be done to death by the serpent Rajah ; that Sri Kishen dived into the waters and produced the *Nag* with his family before Kans and that ever since the *Nag* under instructions from the Bhagwan made his abode on the peak known after him as *Kal Nag Pahar*. The stone is split at the top which is said to have been caused by a certain woman of the Mahar clan, with her iron sickle, whose she-buffalo used to empty her udder on the stone every day to her chagrin. No iron things are since taken there, nor any one of the Mahar clan is allowed to visit the god.

There is a temple called *Ekhatia Debal* (temple constructed by a single-handed architect) nearly a mile up the Baleshwar temple at Thal. It lies between the public road to Askot and the Baltir village in Patti Mali. Between it and the road flow two streams, one of which has two pretty looking waterfalls close to each other. The whole of the

pretty large temple, with its flight of stairs, a water-course and the two spouts to which it conveys water from the streams close by, a reservoir for water, the two spouts above it and sitting places in front and on the right and left of the temple, a Lingum with its Jaltari and a niche for articles of worship are all cut and carved skilfully, may be, from one and the same hard rock which appears to have been a huge one and which in one side (eastward) still appears endless in depth. The making of the temple and its steeple is simply admirable and displays marvellous dexterity on the part of the architect. The interior of the temple looks as if it were erected only the other day, but the exterior shows how very old it is. All the splendid carvings are extant to this day except a lion's head which seems to have been broken by some mischievous person. Their origin is traced to the times of the Doti Rajah who ruled in Shira and had his fort on the Shiragarh. No regular worship is offered to the Mahadev in the temple, which looks like a deserted place, a fate the attractive architecture hardly deserves. There is a small pucca Dharamsala built close to the temple, which is of much later date though it looks much older on account of its unused state. Pandit Sureshanand Mamgain of Rithai Paidulsyun in Gharwal,

descended from the well-known P. Achalamand Phaundar of the Rajah's time accompanied me in my visit—I should call it—a pilgrimage to this noteworthy place and fully shared with me in the high praise which the skill of the architect deserves. It is indeed a rare specimen of its kind in the Kumaun hills.

Pithoragarh to Satgarh, Patti Kharayat, 10 Miles.

The road from the dak bungalow is level for a short distance. It is then sloping down to Rai Pul—a wooden bridge—over the stream rising from Chandak Danda and flowing down *via* Chatkeshwar Mahadev to join the Kali river about a mile below the Jam Tari village in Patti Saun. The way from this bridge is quite easy and good as far as Sat-Silangi village, a distance of two miles. It is then a little sloping and again level for about a mile, then begins an ascent for nearly a mile followed by a level way for nearly as much distance. The way, then, is alternately descending and ascending and at last ends in a mild ascent at the 9th mile-stone whence the way farther on is easy and good. On the ascent, nearly $1\frac{1}{4}$ miles

lower down Satgar, close to the road below a big cave is a cool spring of pretty large volume. A new road has since been opened from the Sat-Silangi School to Satgar. This road is fairly level throughout except near the school and near the Naini village where it is an ascent The stage now measures 11 miles by the new road. Satgar is a camping ground just on the public road, on a ridge, in the midst of a clump of oak trees. It is a shady and cold place. There is no staging bungalow here. An old hovel is the abode of Kalsin god, higher up of this is Kamal Nath and still higher up is a small temple of Chhurmal god, where there is an iron swing for people to amuse themselves with. At some distance, on the peak of the mountain, on a seemingly inaccessible height known as Dhaj, is the abode of Jainti goddess and a little lower down is the abode of Khande Nath Mahadev. *Dhaj* literally means a heap of wealth stored and set apart by a wealthy man over and above what he may require for his use during his lifetime. Several local men are said to have found wealth round about the peak in former times and so the name has been given to it.

The camping ground of Satgar is named after the village which is a pretty large one of some 40 families.

Satgar to Singalikhan, Patti Tala Askot, 9½ Miles.

The way at once descends to where a Halqa Bandi school called Kanalichina has been established to the left of the road. Lower down on a pretty elevated site is an old shop but now occupied by a native Christian. A government shopkeeper also keeps his shop here. One branch of the road leads hence to Dewalthal, 6 miles off and another to Askot, 12¾ miles distant. The villages belonging to the Rajbar of Askot begin from this place with the Pali and Kanali villages. For a few chains hence there is a short smart ascent. Then the way is level for nearly a mile. Further on is a deep descent for 3 miles which ends at the wooden bridge over the Charmgad rivulet. The rest of the way, nearly 3½ miles, up to Singalikhan is a steep ascent.

The camping ground is fixed on a ridge with no shady trees. Askot is visible from this place. There is no staging house here. The perpetual snowy peaks of the Himalayas of Nepal to the extreme east are visible from here but those of Byans and Darma are hidden from sight by the Kuntigwar and Chhiplakot mountains which were covered with some fresh snows that fell a few days ago. To the north are seen the snowy

peaks of the Johar including the well-known Panch Chuli and those of Danpur. Higher up to the south of the camping ground, on an eminence is the abode of a god named Dhanlekh, where a swing is also pitched. There is an aided Hindi School at Singalikhan lower down the road to the right.

Singalikhan to Askot Camping ground, 5 Miles & Askot village, 6 Miles.

It is all a descent down to the Gurgad wooden bridge, a distance of a little more than 2 miles. From here the journey is easy and pleasant. The Askot camping ground lies on a ridge in the midst of an oak clump. It is a commanding position. The Kali river runs down quietly in the valley to the south. To the left hand of the river lie the villages of Doti Nepal, some of which are perfectly irrigated. The Askot Rajbars intermarry with the Doti people,—their immediate neighbours and peers in birth. A little higher up lies a house belonging to the American Mission in which a native preacher resides. Higher up on the ridge there are more commanding crests of the ridge. On the highest crest there stands a chhappar of a certain Bhotiya,

who generally winters on this ridge. The Almora road *via* Barechina 8 miles, Dhaulchina 5½ miles, Ganai 16½ miles, Beninag 12 miles, Thal 10 miles Digtar *alias* Dindihat 10 miles, and Askot 7 miles total distance 69 miles, leads along this ridge first to the left and then to the right. The road on this ridge higher up is of an absorbing kind of clay as is found all over the Lansdowne in Gharwal. There are dâk bungalows in all the stages except in Digtar, where the camping ground is beautifully flat and large. There are two shops here in a corner eastward and a third house belonging to a Christian in another—northward. The Forest Department has lately built a staging bungalow on a hill, called Ghorchaunr, about 2½ miles to the west of Digtar. There is an abode of a god known as Chhurmal on a high peak of the same mountain, in which lies the staging Forest bungalow. On another peak close by, called Sirekot, from which the Parganah Sira derived its name, there are the ruins of a fort of an old Rajah of Doti. A flight of stone stairs from the fort to its *Naula* (drinking water spring) below to the west are extant to this day. Both the peaks are visible from the Digtar camping ground. There are copper mines in the neighbourhood but have gone out of use for a long time.

From the higher summits above Askot proper one can clearly survey the perpetual snowy peaks of the Himalayas from Nepal to Danpur. Though far away they seem to be near enough. The peaks on the Byans and Darma side are not visible, the high Chhiplakot mountain which, too, is often covered with snow, hides them from view. The smart shower that fell last afternoon (month of May) has accumulated a thick layer of snow on that mountain.

Askot, unlike Shor, abounds in forests of oak, pine and other trees. To the north the jungle is denser and there are but few villages on that side. The *Rajis* or *Banmanus* (wildmen), also called *Rawats*, inhabit this jungle of Chhiplakot in the neighbourhood of the Toli village and on this side of the Gori river and are sometimes seen. They used to dread even their neighbours, the Askot people, very much before and still more the official class. They have, however, now become used to mixing with their neighbours and to carrying on their petty trade with them. These wild men have the reputation of making good wooden jars and indeed they make fine ones with the poor tools they have, which they exchange with articles offered by their neighbours. They generally live in the forests lying on both sides of the Gori and

Kali rivers which even their young ones swim across with unimaginable ease and dexterity. They sometimes till land, but do not much depend upon it. The *Rajis* claim royal ancestry and an elder and therefore superior branch of it than that of the *Rajbar*. They salute nobody except perhaps the chief *Rajbar*, not on account of his personality, but because of the *Gaddi* (throne) on which he sits and which belonged according to them to their own branch in days long gone by. They, both male and female, used to be stark naked and did not feel ashamed at all of their nudity till recent years and have now begun to be scantily clad by wrapping a piece of coarse country-made cloth round their loins. Of the whole community I found only one putting on a *Mirzai* (a jacket with sleeves) and two with *Phatui* (sleeveless jackets) and they, too, not without their favourite wrappers round their loins down to the buttocks. The womenfolk and younger males are still too shy to appear before the public or strangers but the elderly males can now talk freely with any one. They used to put wooden vessels of their own make near the houses of their neighbouring villagers without being seen and the latter on their turn used to fill them with some coarse grain. Then, when there would be none to have a look at them they would

stealthily come out of their hiding place, empty the utensils and take to their heels, of course leaving the utensils to be possessed by those who paid the price in kind.

Their general features agree considerably with the Bhotiyas and Tibetans and show them to belong to the Mongolian race. None have thick moustache and beard, which if ever grow very sparsely and are of brownish colour. They do not much differ from those in the Askot neighbourhood. Their dialect, however, is perfectly different and can be deciphered by none outside their own community. But there are some among them who now understand Hindustani and prattle a little in it.

They live mostly on wild fruits, roots, fishes, which they easily catch and wild fowls and bigger games, which they kill by means of primitive traps.

They are a nomadic tribe and do not live for more than a few days at one place, nor have permanent dwellings, except a few in Toli block, about 2 miles westward of Askot, in which two families live for the greater part of the year. When moving about in the jungles they prepare a *chhappar* to dwell in for a few days, or so long as eatable roots etc. are available in the vicinity, with branches of trees and grass with all imaginable alacrity and directly all go out in search of their food in the

jungle. As a rule each makes a meal of what he or she brings from the jungle and even the case of children over 4 years is not an exception to it.

Child marriage is unknown among them. Marriages are settled by payment of one to five Katcha rupees (equivalent, respectively, to 12 *as.* 9 *p.*) and Rs. 4 of current English coin to the girl's parents and a feast is given to a small procession headed by the chief man among them or the *Dhami* who is their priest, doctor, counsellor, and what not !

Disputes are almost unknown among them but if ever any crops up, it is settled by their own *Panchayat* most conclusively.

Dead bodies among them are cremated on the river banks. The family of the deceased fast on the day and no other religious ceremonies follow. But the lodge wherein a death occurs is at once given up. A family sometimes keeps one or two goats and a cow which they carry from place to place where they themselves move. They prefer living on sunny hill-sides or low but jungly river valleys to mountain tops, probably on account of their want of covering, and this may account for their blackish complexion. They smoke tobacco which they grow a little near their dwellings and make up the deficiency by leaves of

Tunga or such other wild trees. A single *Hooka* is sufficient for the whole community. They have no special gods or temples of worship but there are certain rocks in the midst of the jungles which they frequent, consecrated to their deities called *Khudai* and *Malikarjun.* Only red flowers and green branches of trees are generally offered to their so-called gods.

A little lower down the camping ground is the residence of the *Rajbars* of Askot and their tenants, the former living on an elevated place and the latter lower down. The Rajbar heir-apparent has taken his abode on another eminence slightly lower down, while on another ridge still lower down but more commanding than the two above is the temple of the family god of the Rajbars. The god is called *Malikarjun alias Angalekh*, by which latter name the hill is also called ; *Malikarjun* is a corruption of *Mallikarjuna* which literally means 'white like the jasmine flower,' and is an epithet of a Shiva Lingum, specially that in Sri Shaila. The god is worshipped on *Dasain* of *Navratras*, falling in *Asauj* or *Kartik* (September-October). The chief Rajbar alone is authorised to worship the god. On the *Kartik Purnamashi*, the women of the Rajbar's family also visit the god. The chief Rajbar's wife herself worships the god on the

Askot Rajbar family.

evening of the *Chaturdashi* while the Rajbar himself worships on the *Purnamashi* or the following day. There are 3 Dharamsalas round the temple, which are occupied by worshippers and their families during the Mela which assembles in the evening of the *Chaturdashi* and disperses on the following forenoon, and also by ascetics occasionally, one of whom lived a long time there and acquired wide fame for his piety and divine powers. The inhabitants of Askot come to congratulate the Rajbar during the fair. Such of them as are respectable bring with them *Damaon* (a flat small drum) or kettle-drum (*Nakara*). They are rewarded by the Rajbar at the rate of Rs. 2 to Rs. 5 according to the degree of respectability of the recipient or the value of the present they make him. From this place and lower down to the south-east, where carefully cultivated level fields of red soil lie, the scenery of the Kali river is picturesque and pleasant.

There was no staging bungalow at the camping ground of Askot for a long time. The Rajbar has now built one amidst nice and tall oak trees on an eminence, for the convenience of European travellers in particular, who used to suffer some inconvenience for want of a suitable house at the camping place. There is a Village Post Office

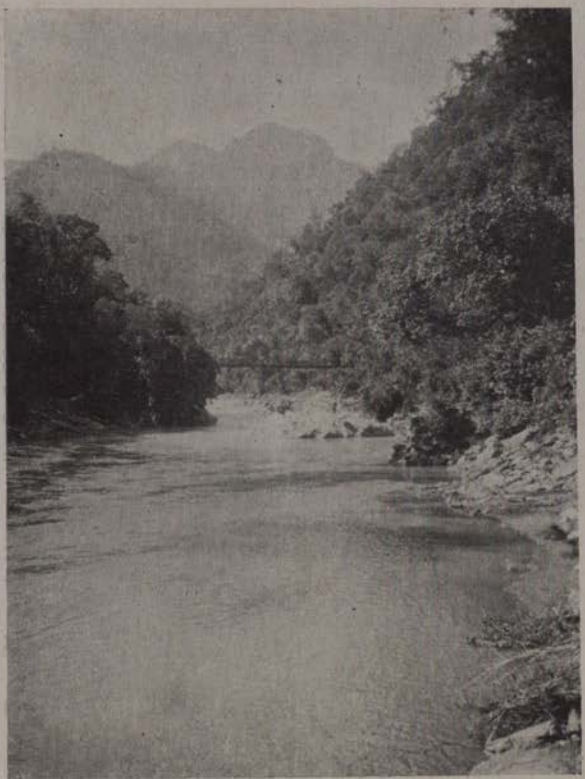
and also a primary vernacular school at Askot but no Bania to sell flour, rice, etc., which is a pity. A Mohammedan keeps his shop of cloth, Bhotiya woollen articles, musk and other petty articles only. It would be well if he sold flour etc. also.

The ablest of the Rajbar family at present is K. Kharak Singh Pal, a very promising Government official, most amiable and obliging.

A man-eater sometimes appears in the Anglekh hill of Askot and according to local belief only when the Malikarjun or Anglekh god is dissatisfied with the paucity of worshippers' offerings made to him. But when propitiated the god-in-the form-of-man-eater disappears and ceases to kill human beings.

Askot to Baluakot, also called Kuchia—II Miles.

Immediately from the Askot camping ground the way takes a deep descent of nearly 3 miles which ends near Garia village, where to the right of the road there is beautiful water-fall of considerable height. Close by, the Gori river issuing from the Millam glacier and passing through Johar, is crossed by an iron suspension bridge.



The Gori River Valley:
Jungle and suspension bridge.

Here I found myself, as it were, once more in the great Alaknanda valley, in the Gharwal district. Among its boulders and round pebbles there are so many beautiful specimens of those found in the banks of the Alaknanda, where I used to amuse myself and take much delight for so long a period in my happy childhood. The water of the Gori river is cool and tasteful but a little inferior to that of the Alaknanda.

From the other side or pillar of the bridge one branch of the road leads to Johar and the other to Darma and Byans. Close by is a Government Dharamsala with four compartments on each side and a bigger room on the front with a verandah, neatly kept.

The wildmen (*Banmanus*) live on the hills in this side and their carelessly made cultivation is to be found here and there. A few paces onwards is the 27th mile-stone, near which a number of springs pour their waters on the road, whence they are conveyed by a channel to a Bhotiya camping ground for planting and growing tobacco. The way from the suspension bridge is easy and good. There is a little ascent near the 28th mile-stone.

The mode of sowing Indian corn is peculiar here. A man ploughs the land and a woman with a basketful of grain on her head follows and puts

carefully and accurately in the furrow one grain at every span.

The Kali and Gori rivers join here at the extremity of this ridge just below Dudi village, in a valley between two other big mountains. The junction is called Joljib, where a big fair takes place on the full-moon of *Kartik* (October-November) in which Bhotiya woollen cloth including *Thulmas*, *Chutkas* and *Sabdans* (surprisingly beautiful and durable carpets) are sold. A small temple of Mahadev lies on a narrow plot of land between the two rivers. The Nepal Government has a Chauki (guard-post) on its side to check tthe transport of grain and other commodities from hat side to this and *vice versa*. Those from this Government who go even empty-handed to the Nepal side are charged one *Mana* ($\frac{1}{4}$ of a seer) of rice by the sentinel placed at the Chauki. Both the rivers are crossed by *Sangas* or temporary bridges during winter and summer when the volume of water diminishes. They are swept away as soon as the water swells either by heavy showers or by the melting of snows. In that case the only means of communication is the iron suspension bridge at Jhulaghat. There is a short ascent from the wooden bridge near the 31st milestone. At some distance further on there is a

descent which ends at the 32nd mile-stone. The way is level, occasionally interrupted by short ascents and descents. At the 34th mile-stone there lies a camping ground of Bhotiyas where they winter. A pipal tree has been suitably planted by the roadside which has sufficiently grown to give shade to travellers. A small Dharamsala has also been newly built here. Close by are two water-mills worked by a single canal dug from a stream crossed by a wooden bridge and joining the Kali a little way down.

The camping ground is locally called Kuchia named after a god in the northern corner of the plateau. Baluakot is a village higher up. Kuchia is situated close to the right bank of the Kali river. It is in a low level ground at the foot of hills surrounded almost on all sides by high hills, and is therefore very hot. The cool and tasteful water of the river, however, soothes the rigour of the heat and cools the breeze of the camping ground lying close by the riverside. There are some Shisham trees on the camping ground and in the bed of the river, also a clump of them between the two currents of the river, just below where the Kutchia god is placed under a lime rock, finely worked by the force of the water. The Bhotiyas keep their articles of trade which

they cannot take with them at a time, piled in the godly cave both when going down to Tanakpur and returning thence, without any one to look after them but absolutely left to the god to take care of them, and none is known to have ever tampered with them.

Kuchia or Baluakot to Dharchula—10 Miles.

From Kuchia the way is quite level and good, leading along the right bank of the Kali at the foot of high mountains, up to Dharchula. At the 37th mile-stone, to the right of the road there is the winter camping ground of Baunal and Tirmal Bhotiyas called Chharchain and close by are a few thatched huts of a permanent dweller, a Joshi Brahman by caste. Further on there is another Bhotiya winter habitation of Darma people named Tuni. A little way off the 39th miles-stone the road leads on a limestone rock named Chhatia Bhel in which there are two caves, resorted to by Bhotiyas and other village travellers. The river Kali is close to the road here, beating the base of the rock pretty impetuously.

On the roadside further on, is the village named Joshikhet, so called because it was formerly

granted by the Rajbar to a Joshi Brahman. It is now held by a Rajput Bist family. Kalika, a bigger village of 15 families, lies on the other side of Chunwagar which divides the two villages. A canal from this stream works a water-mill on the other side of the wooden bridge across the stream. The village lies on an elevated ground. The 40th mile-stone is close by, as also a cave where Bhotiyas stay, and a place under a Charbi tree consecrated to a goddess decorated with a few scraps of red and white cloth. There is a stream of water and also a spout which irrigate some land just below the road.

Gothia Bagar, at the 41st mile-stone, is another winter camping ground of Bauniyal and Dugtal Thoks of Darma Bhotiyas, containing pucca houses covered with slates. The Kalika people grow Indian corn in the land adjoining these houses, as it is well manured by the long stay of cattle, belonging to Bhotiyas. A little higher up, is a small waterfall from the rock overshadowing the place. Other Darma Bhotiyas also winter further on at places and have pucca houses covered with nice slates. A channel has been dug out and conveys water from the Galati stream to the other side of a ridge to work a couple of water-mills by the high road.

The Dharchula camping ground is a fine-

looking extensive place on the bank of the Kali river. Its eastern extremity stretches towards the river bank. It is longest from west to east, the southern and northern corners are comparatively straitened. Its shape is very like a semicircle, the road forming the diameter. Numerous Bhotiyas winter here and an idea of their number can be guessed from so many walls of houses that stand roofless in these days of May. It is an important trade depôt of the Bhotiyas. The district officers encamp at the centre under the two Pipal trees that suitably stand there. There are no other trees on the plateau except two pine trees (one of them quite stunted) standing near the Government Dharamsala. The neighbouring villages grow their crop on the greater portion of this ground abundantly, because of its rich soil, during the time it is untenanted by the Bhotiyas. It is very low and therefore the heat is almost intolerable but for the cool water of the river flowing close by, which is easily accessible. Scorpions infest the place mostly in the hot weather. Higher up on the western ridge is a bungalow belonging to the American Mission. This site is comparatively cool, but the drinking water is hot because it is conveyed by a channel from a distant stream. There are numerous mountains of great

Rope-bridge with Tankula around waist,
over the Kali near Dharchula.

altitude on all sides of Khatlokot, and Malbelakot lying in the east, Kawalik or Chhakri, the highest cone, seemingly touching the sky in the north, and Dharchulakot lying in the west. It is a little open only southward. At the eastern extremity of the plateau the Kali river is crossed by means of a strong rope fastened to strong pegs on both banks and a stool *(pirha)* attached to it in such a way that the person crossing may move it either side he chooses to carry himself. To climb on this cradle requires a deal of exertion.

The American Mission has two houses at the eastern end of the plateau, one used as a dispensary and the other as a dwelling house. Two other houses stand close by. In one of those is a Government School and the other a Dharamsala built by one Harpal Garbyal. The northern portion of the plateau is very stony. There is a shop of cloth and tea on the roadside belonging to a Rajbar. The way from the Mission bungalow descends down the ridge and meets the high road at the stream which supplies water above, by means of a canal, as mentioned already. This is a mere lane. The other way, which is the public road, though far better is very circuitous.

A few pucca houses have since been built by

the Bhotiyas at Dharchula for their winter residence. Government quarters for the Political Peshkar were erected at much expense and deserted almost simultaneously. P. Lokmani Kukreti, Registration clerk, lives in a thatched hut. He is very obliging and keeps a stock of valuable Vaidic medicines prepared with great care and labour from Himalayan minerals and herbs, which have proved very beneficial to the neighbouring villagers, the trading and migratory Bhotiyas and pilgrims to the Mansarowar or the Kailash, to which sanctuaries he has been more than once. Opposite the Dharchula plane, beyond the Kali, is the residence of a Nepalee Lieutenant who exercises both civil and criminal powers and has his kutchery house and a jail for convicts there.

Dharchula to Khela—9 Miles.

The way is level along the river bank for about 3 miles, shut on all sides by bare and precipitous rocks. At this distance there is a Government Dharamsala having four apartments on each side and one in front, with a verandah, named Dobatia, and a lane leads hence to Rahthi village high up to the left. The road from here is not uniform. At some places it is level for some distance, at

others an ascent or a descent. There is a succession of all these as far as Rangutigar. Just above the 50th mile-stone lies the village of Jumma. Between this village and Rahthi flows a rivulet of considerable volume, crossed by a wooden bridge about 40 feet long. A few paces onward, the rocks to the left of the road indicate, by the marks left on them, that the course of the Kali river was once along this way. Next is the Syankuri village on almost equal height. Between this village and Rahthi too, flows another rivulet, a little larger, called the Relagar, crossed by a wooden bridge of nearly 60 ft. span. Askot limits end at the Relagar and the Darma Parganah begins thence.

From Rangutigar the way is a steep ascent for over a mile and then a little milder for the rest of the way to Khela camping ground, elevation 5,000 feet, whence a few paces back a route leads to the Darma valley. The stages are :—

1. Sobla, 9 miles, where there are a few pucca houses covered with stone slates, belonging to the Darma Bhotiyas who use it as a trade depot. There is a small cave here which is said to kill any bird or animal that may enter it. I have myself noticed many dead birds and their feathers therein, and a dog that out of curiosity entered it soon returned staggering as if poisoned.

2. Uthing, 8 miles—on the way to it about a mile beyond Sobla, near Dar village, there is a hot-water spring of very high temperature and some 7 miles from Uthing, by a different track, red bears are found in a jungle known as Mandeh.

3. Nagling village, 4 miles.

4. Baleng village, 3 miles.

5. Saundugtu village, 3 miles, lying at the foot of the Panch Chuli Peak or its glacier. From about 3 miles onwards, near the Marcha village, a track leads on the left to Shibu, 8 miles, which is the 7th stage and the last village in the valley. Another track leads on the right to Bedang, nearly 9 miles from Saundugtu, and the last village in that direction inhabited by Khampas. This way leads *via* Goh village lying beyond the Dhauli river, about half way between Dugtu and Bedang.

Jethora Bhotiyas do not seem to inhabit beyond Khela in Darma and Munsyari in Johar. They are the first settlers and are therefore called "*Jeth*," meaning elder. They cultivate land and do not trade like the other Bhotiyas and are considered superior to the latter in caste. They do not eat with the Tibetans as others.

The camping ground lies on the spur of a precipitous rock, immediately below which flows the Kali river. The space is very small. There

is a Dharamsala of usual construction here and three pieces of ground only capable of pitching a tent and 2 pals on. Higher up to the north-west lies a village of the same name through which passes the road to Darma. There is a Village Post Office here kept in a thatched hut on the wayside. The village houses with only thatches over them are scatterd over a considerable space on the mountain-side. Its cultivation is considerable but it is all in the midst of big and small stones which they say add to the fertility of the soil. The fields can hardly be seen unless one goes close to them as they are narrow terraces surrounded by huge boulders. To the north of this village flows the Darmyang, *alias* Dhauli, issuing from the Darma glaciers.

Khela to Jewtigar—6 Miles.

From the camping ground half the way is a steep ascent slippery and stony, for about a mile, where the Darmyang (Dhauli) river, of pretty large volume, is crossed over by a wooden bridge. The river joins the Kali a little way downwards. Its current is very noisy and impetuous near the bridge on account of its sloping and stony bed. From the bridge there is a very steep ascent for

about 3 miles and on the ascent there is a pretty cool spring, about a mile above the bridge. Hence one may clearly survey the Khela habitation and cultivation. Looking to the north of the Darmyang Valley a pretty clear water-fall and a village named Jamku at some distance to the left of the Darmyang river are visible.

The place where the ascent ends is consecrated to Binaik god of the Bhotiyas. A heap of stones have accumulated here, being thrown one at a time by passers by from time to time. There are also numerous scraps of red and white cloth hanging on the bushes and sticks pitched on the top of the above accumulation of stones. After this the road is often level and on the whole easy and good. Near the 59th mile-stone, close by the road-side, lies Pangu village of some 20 houses, most of which are thatched. Jewtigar camping ground is situated on a flat spur of the Rangto mountain at the foot of which flows the stream after which the place is named. It has high mountains on all sides. There is a good forest of oak, chestnut and rhododendron trees here and all round but there is no staying bungalow or Dharamsala here. The villages of Ranto, Chhilsaun and Paunla lie close by. The stream is crossed by three roughly shaped logs covered with planks which are now

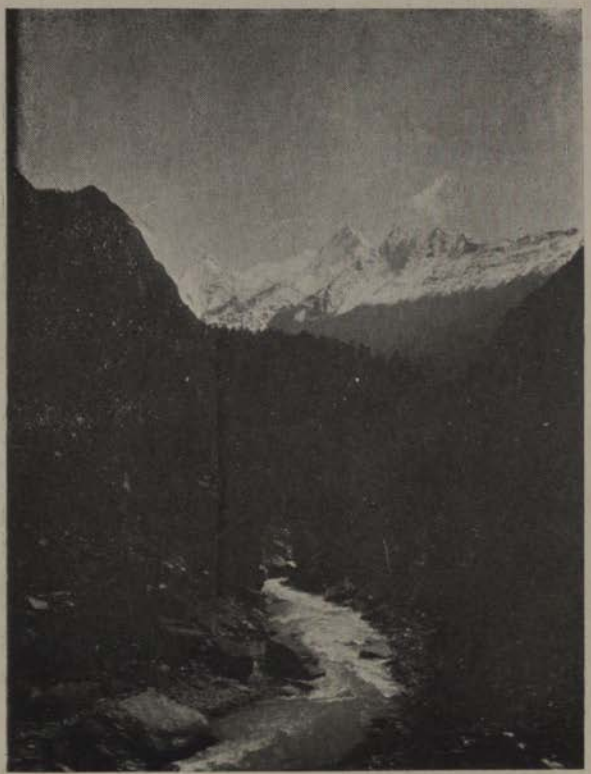
Temple and prayer pole at Chhálikh in Patti Byans.

utterly worn out and need to be replaced by new ones. Some half a dozen water-mills which lie close to one another are worked by the waters of this stream issuing from the Inkola mountain side. The lower portion of this mountain is rocky and grassy and the uppermost is well-covered with Tain, Singar, Padhera and oak trees.

Jewtigar to Sirkha—4 Miles.

The way is a steep ascent to begin with for about a mile on a ridge. Close to west of Paunla village is a small temple of a Bhotiya goddess, enclosed by oak trees, the branches of which are full of red and white pieces of cloth. A few hundred yards beyond the 61st mile-stone the ascent ends just on the ridge above the Sosha village containing a few houses of which two are covered with slates and the rest only thatched. Here also a shady Tilang tree is covered with scraps of red and white cloth, a usual practice with the Bhotiyas at all eminences by the roadside. The way hence is first level and then a mild ascent. About half a mile further on, there is a Government Dharamsala named Tithala, above the road which here leads along the foot of a rocky and treeless mountain. To the right

of the road just beyond a stream running in the valley, there is a big jungle of Padhela or Tangshing trees which are almost identical in appearance with Deodar and Surai, but in worth and durability of timber are very much inferior to them. The mild ascent ends at a ridge called Sikhan. Here the way, to cross the summit, first leads between two mounds situated close to each other. Across them there is a fine rope fastened and hung with red and white pieces of cloth—the way thus formed being known as Dharamdwar, or the door of righteousness. Two small images of wood awkwardly carved are placed to the right of the road. From here the snowy peaks of Kamlekh Phafu of Nepal are clearly visible. At some distance below lie the hamlets of Repong and Rabal in Bhot territory. Below the 63rd mile-stone lies the village of Sirdan. Wheat crops still standing quite green and Miwa Jau, a little superior species of barley, nearly ripe, are on the fields. There is a Halqabandi school at Sirdang on a ridge below the village site. The way hence to Sirkha camping place is pretty easy and good. There is no regular camping ground here and tents are pitched on cultivated fields of the Sirkha village—whichever may be without crop. Between the cultivated fields of this village and the jungle



View of Snow from Byáns.

of Tangsing trees the A. M. Mission, through Miss Budden, has built a bungalow and two other houses for dispensary and its people to live in. Sirkha village and the villages of Tijya and Rung lie in the same valley, the last two situated lower down. There are well-cultivated and permanent villages which yield rich crops. The inhabitants trade but do not leave their villages during winter as those living higher up in the pass do. They however move to their temporary booths which lie lower down in the warmer valley.

Just in front of Sirkha there is a village called Kurila, on the side of another mountain called Rungling. This village is occupied by mysterious immigrants from Gharwal and Doti. The Sirdang people winter at Bangpa and those of Sirkha at Sumary and Dundala or Yarphu. They all go out to trade keeping only one or two old folk from among them at home and often hiring a Khampa to guard their houses and feed their watch-dogs in their absence. The houses in these villages are generally roofed with stone slates.

Sirkha to Syangkhola—7 Miles.

The way for a few paces up to the 65th mile-stone which stands on the ridge above the village

Sirkha, is easy. Hence it is first a descent and then moderately sloping, and again easy. All this makes 1½ miles. Then it is a steep ascent first along the right bank of the Shamigar (a rivulet) and then on crossing it, some way upwards in the midst of a dense forest of huge Kharsu, Tilanj, rhododendron and other trees. By the bye, it may be noted that Kharsu and Tailanj belong to the same species and are very similar in appearance, the only distinction between them is that the latter has prickly-pointed leaves, while the former has smooth ones. The ascent is nearly three miles long and ends at Runglingdhura (summit) where as usual the people have hung a number of scraps of coloured cloth on Nigala sticks stuck up there for the purpose.

Galadhura mountain is just opposite, on the other side; it has yet (first week of June) deep snow on its uppermost parts and recesses.

From Runglingdhura the way is all a deep descent amid a dense forest of big Kharsu and such other hilly trees as far down as the Syangkhola camping ground, near which lies the 71st mile-stone. The Sinkholagar rivulet, from which the camping ground derives its name, rises from the side of the Nirpania mountain, is joined by two other streams before it passes by the camping

View of Snow from Byans Patti.

ground to flow downwards to meet the Kali River. It used to be crossed by a wooden bridge, which has been swept away by a heavy flood occurring in August last. The extent and nature of the inundation can yet be measured by looking at the heaps of boulders lying for a consi derable distance on both sides of the main current. The erection of a new bridge is at present in progress under the supervision of Pandit Bala Datt Kukrety, Sub-Overseer. To the left of the stream, on an elevated place at the foot of Switampa, Kutkun and Runglingdhuras, lies a grazing ground (Payar), Nameel Telyasain or Rokangsain Akto, which is frequented by the herbs of Bhotiyas during their reces. Jaded horses and Yaks are generally left here for reviving and fattening, which they do marvellously in less than twenty days. Syangkhola camping ground is enclosed by Jyuntlitha, Galadhura or Switampa and Kutkum mountains from the north ; by Kanta, Gangladhura and Runglingdhura, from west and south ; and by Namaron Siphu and Mala Rapla mountains in Nepal, from the east.

The camping place itself is in the midst of a dense forest especially of horse-chesnuts. The ground is sloping and very stony all over. There are only few small patches at places to admit of

pitching tents and pals. It lies at the root of high precipitous mountains and in a narrow and pretty low valley at the bed of the Syangkhola rivulet and is of moderate temperature consequently. There are no houses for travellers to put up in. The Bhotiya village of Bongbon is close by to the south.

Syangkhola to Jibti—3 Miles

6th June, 1894.

The way is easy and good all through. About 1½ miles off is a Government Dharamsala by the roadside and higher up lies the village of Galla, by which name the Dharamsala is also called. At an equal distance is the village of Jibti below the road, inhabited by the Jumli people, with thatched houses and a family from upper Gharwal. The camping ground is above the road at a stony place on an elevated spur of the great Nirpania mountains. At some distance to the south on the side of Rungling mountain lies Tangkula, a Nayabad village belonging to the Rung village people but tenanted by old immigrants from some part of upper Garhwal. Just below this village the Syankhola rivulet joins the

Kali river which though flowing southward at a distance, is clearly visible from the Jibti camping ground. There are indications of an antique building here and it is probable that a fort of some Raja might have existed here in days long gone by. Eastward hence stand the snowy peaks of Namron. The spring used in the camping ground is just above the high road and is got at by a foot-path. It issues forth from under the roots of a big oak tree and its water is therefore peculiarly cool and tasteful. This short march is necessary in order to prepare oneself for the Nirpania climb which will be noted hereafter.

Jibti to Chharta—4 Miles.

Leaving the short footpath which is a descent to join the high road, the way is easy, along the side of a precipitous hill, for about a mile, that is, as far as the Benthot ridge. At about half this way the road passes through a gate as if it were formed by two huge stones lying on either side of the road on a markedly rocky spur of the great Nirpania mountain jutting down into the Kali river bed. This ridge called Bindkot is considered to be the boundary-mark between the Chaudans and Byans Pattis. Here, as usual, scraps of red and

white cloth are hung on a small tree. Stones and pieces of bamboo are also attached to these scraps. Some distance off is situated the village of Dumling in the Nepal territory, by the side of a rivulet formed by two smaller ones, each of which has a beautiful water-fall a few paces above and south-east of the village. Both these streams meet a little lower down near the village.

Another spur of Nirpania half a mile onwards, is also called Bentkot, on which P. W. D. coolies, who are at work on the road, have erected their sheds to lodge in. Yonder is the Kalgu rivulet issuing from the Siphu glacier within Nepal, and joining the Kali where this Bentkot spur ends on this bank of the river. The way hence is a deep and circuitous descent containing flights of stone stairs. At places there are many caves on the roadside which the Bhotiyas use for their temporary residence on the way to and from their homes. One of these is noteworthy. It lies close down the road and is formed by a large flat stone leaning over a rock and leaving ample room in a corner capable of giving shelter to about 30 persons at a time. A little way onwards is the rock now called Nirpania Chantha (cliff) where a poor workman lost his life in the course of blasting work last year. The way over the rock here is very precipitous

and narrow and if one passing by it misses his foot even by an inch, he is lost for ever. A dog just had a fatal fall here, having had an unconscious push from a bag (locally called Karbaj) usually laden on the back of a sheep or goat belonging to traders in these parts. People call this rock a bloody one since it takes a sacrifice almost every year. A short way onwards is a cave named Bishangir Udyar, which is reached by first climbing a smart ascent over a precipitous rock and then decending an equal distance. It is a big cave and can accommodate about a hundred men like the Bhotiyas, who live crammed together. It is named after one Bishangir who was the first official employed by our benevolent British Government in opening a better route over these almost impassable mountains. He used to lodge in this cave when at work as road-Jamadar and so the name given to it. Some twenty years ago there was a footpath from Galagar to Nijangar. near Boladhar, a short way onward of Chharta. No water was then available in this whole day's march until Nijangar, at the end of it, and it was why the name Nirpania (waterless) was given to this awfully precipitous and high mountain, on the spurs of which the old track winded in a series of abrupt ascents and descents. The journey from

Galagar to Chharta though nearly as perilous takes now hardly more than 3 hours. The old way was so terrific and dangerous that people with cattle could only pass it at a great risk. Horses were seldom brought from Bhot by this route, and if ever, it was by means of ropes tied round their bodies and supported by a number of stout Bhotiyas. The animal bought at, say, Rs. 50 in Tibet was sold at nearly three times its original value soon after it safely passed—if it ever did—this dangerous portion of the route. This may suffice to give an idea of the hideous nature of the old track at the place. The present road too, though a little safer, better and much shorter, contains some sharp ascents and descents and is still very circuitous. It is therefore being replaced by a more direct one over extremely precipitous rocks. One who may be unconscious of the benevolence of our Government must come to witness this enormously expensive undertaking for the general good. He will be satisfied once for all how dear are the subjects to their merciful Government which has so profusely employed its coffers for the good of its people in this one instance out of many, and this only to obviate the risk of life and property to which the Bhotiyas were often subject. No metallic batter-

ing can easily take off the stubborn and continuous rock over which the road has been proposed and begun. Dynamites or similar explosive agencies are being used in breaking the tough rocks to yield a way along them. The coolies have to work by means of scaffolds sustained abreast the rocks by ropes made of Nigala (local reed) barks fastened to iron bars infixed in scoops, dug out in the rocks themselves for the purpose. The position of the workers is doubtless a hazardous one and a few deaths by slips among their class unfortunately took place when the present rock was first worked on by means of iron bars thrust deep into its body and planks or bulky flat stones laid upon them. These cases together with another that took place last year have contributed a deal to frighten people from engaging themselves in the work here as freely as they would otherwise have done. It is partly due to the higher than ordinary rates of wages offered here and partly to the endeavour and affability of the Sub-Overseer, Pandit Bala Datt, that there are as good a number of colies at work now as funds would permit. If this part of the way be successfully improved as contemplated, this route into Tibet from the plains may be the easiest, next perhaps only to that of the Niti valley.

It is amusing to some and painfully frightening to others to witness these hardy fellows undauntedly at work here with impregnable rocks overhead, iron bars or wooden poles to support their feet and nothing but the angrily noisy waters of the Kali eager to receive them straight below in case of a fall.

The Gari road, between Surain Thota and Juma village in the Niti valley is not at all fearful or difficult to pass in comparison with the Nirpani road.

From a few paces off Bishangir Udyar there is a precipitous ascent for about half a mile and then a rapid descent for as much distance. The rest of the way is level, leading close by the Kali bank but equally dangerous because of a precipitous mountain hanging overhead whence stones roll down now and then, and oftener when the sky is clear after a shower. Every caution therefore must be observed in making this part of the journey, namely from Jibti to Chharta.

The Chharta camping ground lies on the right bank of the Kali river, where the current flowing over a sloping bed is very noisy. It lies at the foot of a highly precipitous mountain, whence stones now and then slip. Recently a small landslip took place just above the place which is quite

A water-fall in the Kali river.

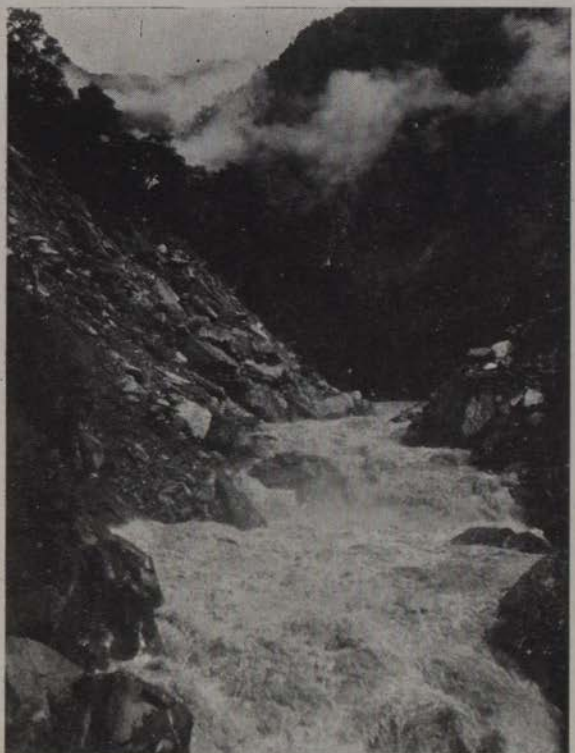
capable of widening further. In short, this is not always a safe place to encamp in.

Chharta to Lamari, 6 Miles.

The way first begins with an ascent which is a hard one from the bridge over the Nijanggar, a rivulet of considerable volume, where the old Nirpania track met. Just above the road there is a spacious cave, only a few paces from the camping place of Chharta and another not so roomy as the former, through which the road itself passes. A few paces further up, near a bridge, the rivulet has a beautiful cascade. From the base of the fall very minute particles of water are seen to be flying about that look exactly like mist.

The way is an ascent from the bridge to Bholadhar whence parts of the old path to Gallagar are visible now and then over precipitous mountains or naked sides, far away though seeming to be near. Its nature can be sufficiently judged from this Bholadhar, opposite which, on as much elevation, lies the hamlet named Thin in the Nepal territory, that is, beyond the Kali. Hence the way is easy for a short distance but precipitous at places. It is then a descent for about half a

mile ending in a flight of narrow stairs on a fearfully precipitous rock, immediately below which flows the Kali with impetuosity. Hence the way is easy, leading along the river. There are two fine-looking caves, apparently formed by the action of the river in old times, when it seems to have flowed where the present road runs. The high rock to the left of the road, too, has many indications to this effect. Further on is Malpa Parao a camping ground of the Bhotiyas where there is a dilapidated Dharamsala built by a certain Bhotiya many years ago. A rivulet of some volume runs by the northern side of this camping ground which is named after it. The rivulet is crossed by a wooden *Sanga* or temporary bridge. The way is then an ascent ending at Peholedhar, whence in old days, that is, previous to the opening of the present route, it led over a dangerously rocky mountain. Again there is a descent, short but very very deep. Further on lies the Pilsiti Chhira (cascade) coming down from a high mountain breaking into several cataracts before it falls down on the road itself. When the stream swells during the rains a passer-by cannot wade through it without getting wet and at other times, too, some particles would fall on him unless he chooses to walk along the weary



View of roaring and foaming Kali river.

edge of the road which is here slippery and at the same time terribly precipitous. Hence there is again a smart ascent and from the 83rd mile-stone the way onwards to Lamari is quite easy and good.

The Lamari camping ground stands by the side of the Kali at the foot of the Chhyankan mountain. Numerous boulders lie all over the ground, in the midst of which there are very small patches at places to pitch pals or tents on. Bhotiyas encamp here with their herd on their way up and down. The camping grounds in the entire valley are generally filthy because of the accumulation of the excrement of their herd, and this one is particularly very much so. The small space where officers pitch their tents is somewhat elevated, on the other side of the road, immediately below the mountain. On the other side of the river is another high mountain, the lower portion of which is densely covered with trees. The place lies in a valley which is hardly open from any side and is therefore of moderate temperature.

Lamari to Budhi, 3 Miles.

The way is easy for a short distance along the Kali river bank. A few paces ahead of Lamari a stream issuing from a very high mountain and

rolling along its side, passes the road. There is a pretty large cave named Ramri Udyar on the left of the road. Hence begins an ascent of a moderate nature. A short way further on, another stream called the Kothala emanates from the high mountain of its name and flows down its rocky surface, breaking into cataracts at places—a beautiful spectacle. It crosses the road on the ascent and joins the Kali just below. The ascent continues and at one place it is extremely precipitous. From the top of the ascent the village of Budhi is clearly visible. The way is then a mild descent down to the Langbang river springing from the Galkhesha glacier and crossed by a *Sanga* (temporary bridge), on the other side of which there is a big cave.

The camping ground of Budhi lies on the left bank of the Langbang or Palangar river, a little way towards the village and lower down the public road. It is a waste piece of land with huge stones at places, leaving short plots of ground for the pitching of tents, and is surrounded by the village cultivation. Three old walnut trees stand on the ground, which are of little use in point of shade which is hardly necessary in a cold place like this. The water-supply is made from a stream named Yarso issuing from the fort of Elba Dhura, a very

Rope bridge over the Kali.

lofty mountain overshadowing the camping ground. Two water-mills just on the left of the road are worked by this stream, which is voluminous enough to work a dozen more mills. It would easily irrigate all the land in the vicinity, but irrigation in these cold places is of little or no use and therefore never resorted to.

Yonder to the south-east lies the snowy mountain of Kawalekh. On the top of one of its cones a certain Muni (devotee) is believed by the people to be engrossed in his devotion. An image looking exactly like a man is visible on the summit. The place is inaccessible because of the perpetual snow that covers it and its deep recesses lower down, and because of the great precipitous nature of the mountain on all sides. The people are thus at liberty to form their own opinion of the image. They, of course, do not trouble their heads as to how a human being, be he a devotee or anybody, can live so long in his earthly form, nor do they care to ascertain from a convenient position near by that the form of a human being is really nothing but a part of the mountain summit.

The village of Budhi lies a short way onwards at an elevation of 8,000 feet above sea-level. It is bounded on the north by Elba Dhura, on the south by Nainju Dhura—a perpetual snowy peak beyond

the Kali river, on the east by the Chhelak plateau and on the west by the Serang and Mangrokho mountains. It has at present 25 houses, all roofed with slates. Nearly 90 families crowd together in these houses. The village cultivation extending in patches down to Lamari lies mostly below the village site and scattered patches of it are seen far off on both sides to the East and West. To the East it extends beyond the Khasokot ridge where the land is finely level but productive of a single crop of Phapar in a year, unlike the land below the village and the camping ground. To the West it extends beyond Phalangar towards the Whyar mountain. Most of this latter land yields two crops in a year *viz.* Wheat and Uwa (oats) sown in the latter part of Kartik (November) or a little before the people go down, and this they reap at the end of Jeth (first half of June) when they have come up ; and Phaphar or China, sown in Asar (latter part of June and first part of July) and reaped in Kartik before they leave for their so-called warm climate residences. Wheat and Uwa are mostly yet unripe but fairly luxuriant and plentiful. Numerous huge stones lie in the midst of the cultivation which instead of interfering with the outturn conduce to its improvement. The village people also cultivate two patches, roughly amoun-

ting to 10 bisis, beyond the Kali and within the Nepal territory. One of the patches is called Pari Budhi or Hatintin and the other Kuntin. The former is level excepting that portion which lies high up on the hill-side and is fairly productive and the latter is only in the shape of Katil. The cultivators pay Rs. 17/- per annum as rent for both the plots to Nepal Government. Fuel and timber are also obtained by the inhabitants from that part of the Nepal jungle. To have access to the land and the forest they have erected a *Sanga* over the Kali, the construction of which is facilitated by a boulder lying in the centre of the river, immediately on the other side of which and not far away from the village lies the Hutentin land. The other land, Kuntin, too, would be equally distant from the village, if it is measured from the Khosakot side. But there is no bridge over the Kali in this direction and the cultivators have to pass through Hutentin and cross the Gokholi stream, a pure outpouring of Namjya glacier higher up, to go to it. This makes the way long and circuitous.

The people say that in times of yore the village of Budhi lay on the Khosakot ridge where some ruins of old houses are yet visible. Tradition says that a demon killed its inhabitants to a man

and so the present Budhi is a purely new habitation. A certain Lama (one of the priestly class of Tibetans) is said to have stuck up by means of his spiritual incantations a tall roundish stone on the way to Budhi from Garbyang, by the Kali bank which was frequented by the above destructive evil spirit. This stone is extant to this day a few paces off the Khosakot ridge, to the north-east or below the Chhelek plateau. It is looked upon as an insurmountable barrier to any evil spirit ever again entering the present village and is therefore preserved with the utmost religious care in the centre of the narrow path, leaving hardly sufficient room for a single animal to pass by conveniently.

Two or three families in the village are very well-to-do. One by name Dasi is said to be a millionaire. From his appearance the man seems hardly worth a few pice, but it is a fact that the man is wealthy. He has lost his sons and is now too old. I have seen several old dirty-looking bags full of rupees and gold mohurs when taken out at his yard to be laden, as customary, on Yaks in a funeral ceremony of one of his sons. His rival, Aitram, of the same village, has begun to rise in importance by trade, while the poor old man is going down as his affairs are now quite

at the mercy of his Bhurias or Anwals (menial servants to tend and accompany the trade goats).

Budhi to Garbyang, 4 Miles.

The way immediately from near the village Budhi is an ascent for about 1½ miles. Then lies the extensive plateau of Chhelek along the heart of which the road passes. It is an undulating grassy ground having a number of Rago trees lower down the road. It extends gradually high up to the side of Elba Dhura and low down to the precipice above Khosakot land belonging to Budhi. There are three houses on this plateau built by the Budhi people to transact business with their customers, the Tibetans (Dogpas), when the latter themselves come down there in the beginning of winter. It is extensively used as a grazing ground and grows nice flowers on its grassy surface at places. At various spots therein large quantities of grain are stored underground or in deep holes encircled and covered by birch leaves as a protection from damp, to be sold to the Dogpa traders who are generally wealthy and seldom come with their beasts of burden lower down than 10,000 ft. which is the elevation of the plateau. Beyond it onwards is

a sharp slippery descent called Shyak Singliki and then a short ascent named Bhubudhang. Now lies another plateau named Champhu less extensive. Hence there is a pleasant view of Lebum and Memjing Dhuras, the perpetual deep snowy mountains lying afar. There is a short deep descent to cross a rivulet named after the plateau and issuing forth from Malkhane Dhura. The way is easy onwards to Nalangari, a beautifully grassy plain now studded with flowers of various kinds and colours on plants hardly rising above the surface. From its southern corner begins a precipice stretching down to the Kali, of which there is hence an extensive and pleasant view. It is now a descent of a few paces down to Altakho, whence the way is easy ending with a short ascent at Karjang Dhar, of which almost all the bushes are covered with scraps of coarse and fine white cloth. Here are three bulky stones set up religiously to keep evil spirits from entering the village. Close by is a fourth pillar-like stone, which used to be the whipping-post of the Tibetan officers in old times. Hence after a little descent at Chhua the way is easy and good, leading between the highly rocky Gagla Dhura fort and Garbyang village cultivation, as far as the village itself, which stands at the foot of Gagla Dhura

Kumar Jagatsingh Pal, Political Peshkar
at Garbyang.

bounding the village on the north. The village is bounded on the south by Bhapa Dhura, on the east by Keliraun mountain above the Chhangru hamlet of Nepal, and on the west by Shyangupang hill, on the top of which lies the Chhelek plateau referred to before.

Garbyang is a big village containing a number of houses all roofed with slates with neat masonry and fine woodwork. New houses are being built every year surpassing in workmanship and costliness those of the preceding year. Nearly half the families in the village are fairly well-to-do.

The village cultivation is all beautifully level for a considerably long distance eastward as far as Tadang ridge, an offshoot of Chhindu Dhura, jutting down into the Kali river bank. On this side of the ridge lies the hamlet of Chhindu Lagga (subordinate village) of the principal village Garbyang. The other side of this ridge is terribly rocky and steep. The hamlet contains two main poor-houses containing compartments sufficient to hold 6 households and their movables. They are built so low as to be proof against the winter snows and look more like dens than houses. The hamlet had formerly sufficient land for its cultivation, but a landslip taking place sometime ago close to and south of it has destroyed much of its

best land. It is said that a few years ago a Bhotiya by name Doba, of Mauza Rungaind, Patti Chaudans was passing by the road below, when the landslip occurred higher up near Chhindu village. The slip carried him to the other side of the Kali river perfectly unhurt. The man is still living and every one in this neighbourhood testifies to the correctness of the fact. The precipitous nature of the region and the great distance of the place of landslip from the other side of the Kali, a large river, hardly admits of the possibility of such an occurrence, which if it did take place was doubtless a piece of most uncommon providential intervention.

Equally level cultivated land lies below the village running side by side of the other land and separated from it by a mound or hillock which is gradually giving way, destroying the higher land abutting on it and damaging the other lying below it.

The village cultivation yields but one crop yearly on account of its great elevation, roughly ten thousand feet above sea-level. The soil is rather of a sandy nature and produces only Napal (inferior kind of wheat), Uwa (oats), Palti (buckwheat) and Phapar. All these grains are sown almost simultaneously during June and are cut during Asoj and Kartik (October and November),

Phapar and Palti being cut first and Uwa and Napal subsequently, a few days before the people migrate downwards where they winter.

There is no special camping ground in Garbyang. A patch of cultivated land to the east of the village is used as such. A small piece of it now lies fallow since it belongs to the joint village community and is held by the village Ringla, as the assistant of the village headman is called. There being at present no Ringla in the village, the plot of land kept apart for such an office is lying fallow.

Just above the so-called camping place there is a narrow valley between Gagla and Chhindu Dhuras leading steep up to a very lofty eminence called Chhipi Chhyaktu. I went to this peak last Sunday, in the early morning (middle of June) by this precipitous valley. It took me full four hours to go there and come back. I had often to throw off upwards and downwards the small stick I carried, to enable me to crawl on all fours with the help of the bushy grass that lay at places. I would not advise any gentleman to visit the Dhura alone by this way, as I unwisely and almost unconsciously did, but would point out that it is a place worth visiting, though almost half the way is fearfully rocky and dangerous and the more so

from a few yards below the summit. To be frank, I once or twice despaired of my life when I could find no way, either up or down, from fearful and bare rocks in the way. In vain did I wave my linen scarf (Dohar) to attract the attention of the camp people below to come and save me from this inextricable difficulty. But nobody noticed it because I was too far off and high up from them; fortunately however I got out, I do not quite recollect how. On my return the camp people said that they could see me only up to half way, gradually diminishing as it were in stature as I proceeded upwards, and eventually disappearing. But I noticed down below our pals and tents as if they were a few bits of something white spread on the ground.

The view from the summit is extensive and beautiful to the east, west and south. Lofty snow-peaks and fine glaciers are clearly visible. To the north it is all a world of rocky and steep mountains. A few recesses near the summit contain beautifully pleasant flowers of different colours blossoming on plants hardly raised above the ground. These periodical natural gardens surpass any that can be grown by human labour and skill, I dare say.

Khangla Dhura is away from this eminence of

Chhipi Chhaktu. But the way thereto is apparently inaccessible. Khangla Dhura or rather its lower, southern sides are extensively used as pasture and the way for cattle to go there leads between Gagla Dhura and the Champhu rivulet flowing a little way westward of Garbyang.

There is a Halquabandi school and a village post office in Garbyang. Its people cultivate land up to Yarkha where there is a house newly built by one of its people. The people are generally well-to-do and cultivate land with much diligence and carry on trade also extensively. The chief man in Garbyang is now Gobria Pandit, so called because a school teacher before. He first used to trade with money borrowed of Dasi of Budhi but has now sufficient money of his own to trade with.

Garbyang to Kawa, 4 Miles.

Immediately leaving the upper cultivated plot of Garbyang there is a short deep slippery descent down to the right bank of the Kali whence the way leads close by the riverside and along the foot of Tadung mountain. A lane leads along the side of the Kali direct to Kuti, the last village in that side of the valley, whence there is a way to Darma proper passing through Juling Kong.

The Government has taken up to replace this lane by a more convenient road of which the construction is at present in progress. The way hence leads beyond the Kali to the Nepal territory by a Sanga (temporary bridge) called Sita Pul. The river course at this place is bisected by a rock which has greatly helped the construction of the bridge. The right section of the channel has sometimes little or no water. On the other side of the river, a few paces higher up, below the Chhangru village (elevation 9,900 ft), on a ridge there is a Chauki located by the Nepal Government. Five Chaukidars headed by a Jamadar live here in two small cottages to look after the interests of their Government. Their chief business is to prevent any armed travellers or officials of a foreign government from entering the territory of Nepal or passing through it. There is a big cave nearly 200 yards above the village, considered as the abode of demons. Human dead bodies and heaps of their hair lie here and none can say how long they have been lying. As rotting is unknown and nothing is definitely known of events happening in nooks and corners at such an altitude, it is possible they may be lying there for over a hundred years. People admit that the cave was used as a hiding

place during a Gorkha invasion and it is quite likely that the poor people might have been slaughtered then like so many wild beasts. A few yards below Sitapul, the united waters of the Tinkari rivulet emanating from Yardang mountain, the Nimpa river issuing from the mountain of its name, and the Chheti rivulet from the Chheti lake above, join the Kali.

The way hence is level but stony, along the foot of the Kaliraon mountain and the left bank of the Kali. About a mile onwards a rivulet called Hangchun, which springs from a glacier in the Rikhi Dhura or Dong Darma, has to be crossed and a smart, short ascent leads to an undulating plain, on a mound of which there stands a temple dedicated to Byas Rishi of old. Scraps of cloth as usual hang on bushes and sticks stuck up for the purpose. The way then leads over a long plain between the cultivated land of the Gunji village and along the foot of Kawa Danda. This plain contains wild rose plants mostly bearing white flowers, and a few red ones which are found only in the vicinity of Kawa Dhar, to cross which there is a flight of stone stairs. Close to this ridge there stood in old times a village, of which the ruins are traceable to this day. The present Kawa habitation is situated

partly on the slope of the ridge and partly in front of it, close to the Kawa camping ground. The Kawa ridge is commanding enough and has an extensive view of the valley through which flows the Kuti Yankti river, originating from various glaciers in the Lumpiyalek Pass (leading from Darma into Tibet). Kawa is a temporary habitation of Gunji people who lodge here during the time they cultivate land there. The cultivation belongs to the Nepal Government. It is at the foot of Kawa Dhura, a steep snowy mountain. There are many Raisul trees here. From a glacier of the Dhura, water is brought through a channel for the use of the people living at Kawa. The river flows considerably farther down and to fetch water from it would be a great inconvenience, which has however been removed by the channel. The river is crossed by a Sanga to go to Nail village.

Kawa to Yarkha—5 Miles.

The way is easy for a short distance but stony, going along the foot of Rishi Dhura and the Kali river bank, through Raisul trees. Nearly a mile up the Kali is crossed by a Sanga which consists of three ordinary logs placed over two boulders

so close to each other on either side of the river that one can jump over from the one to the other with the help of a bamboo. The passage here is called Shungdunging. The way hence goes to the right of the river. A few paces onward is a small plain called Bangchan on which grow some Raunsala (locally called Limshing) trees and wild rose. A path hence leads direct to Gunji and Navi villages south-eastward, along the right bank of the river. The way hence is a short, stony ascent and then easy. The mountains in this vicinity have almost all completed their thaw and a few only are pouring down torrents from their snows. About 3 miles from Kawa there is a beautiful valley going up a high ridge. Bhotiyas drive their herd by this valley to the ridges and mountains high up for grazing purposes. They themselves lodge there in the caves all the time the herds graze there, defying the rigours of the chill climate, the difficulties of the apparently inaccessible rocks and the inconvenience arising from the want of even ordinary requisites of livelihood, during their stay (sometimes for two or three months) there so far away from their homes and human habitation.

Close to this valley there is a piece of black rock unlike others found all over the mountains.

The way hence leads pretty straight on stony ground and crosses a rivulet called Naticha coming down from (northern) snowy mountain on the left hand side and joining the Kali just below. The way continues easy and crosses the Kali by a Sanga to lead again along the left of the river. The way then descends by degrees up to Telsi where the Garbyals (inhabitants of Garbyang village) have cultivated some land. There is a hut close to the left of the way which is used by cultivators when they are at work there. A rivulet originates from under a rock just above the road. Its bed is of black clay and it is therefore called Kalapani. People generally believe it as the actual source of the Kali river and therefore religiously consider it sacred. The land higher up or in front of Yarkha, which is partly cultivated by the Garbyals, belongs to the British Government to whom they pay its land revenue.

This rivulet is called the parent stream of the Kali river and not the other of much bigger volume which it joins a few paces downwards. If the bigger stream were called the Kali river the Yarkha land would go to the Nepal Government. Kalapani is therefore rightly and advantageously called the source of the Kali river. Every Hindu

visitor bathes at the source on account of its sanctity and also at five other springs lower down, having apparently the same source but appearing from underground, close to each other, just between the lower edge of the road and the bigger Yarka river into which they fall. It is besides no ordinary thing for a stream of that volume to spring from under a rock at that elevation and this may account for its sanctity and name, over and above the fact of the clay and rock there being blackish. The Kutiyakti (Kutiyangti) river joins the Kali lower down the Kawa habitation.

A path leads from the Kawa habitation direct to Kuti village, the last village in the Kutiyangti valley.

The way hence up to Yarkha is easy and almost imperceptibly rising to Yarkha itself. About half way, a rivulet called Pankha emanating from a snowy mountain of its name higher up, has to be crossed over. To the other side of it are the temporary houses of Garbyang people to live in during the season of cultivation in that vicinity. To reach the Yarkha camping ground a river, by name Lilinti, has to be crossed by a Sangar. Yarkha is an extensive undulating plateau, part of which is cultivated and the rest

waste. It is bounded on the east by Lipu Dhura, on the west by Kundka Dhura, on the north by Goripu Dhura and on the south by Tilinla Dhura, a perpetual snowy mountain, and by Korjita mountain. It lies between two rivers, one emanating from north or Garipo glacier or Dhura, and the other from east or Lilinti Dhura. These rivers are called after the Dhuras they respectively spring from, and join each other just below the camping ground. The water of the former is muddy while that of the latter perfectly clear for the most part of the year. The portion of land jutting towards the confluence is cultivated by the Garbyals who have their huts at its south-end, on a mound a few paces higher up the bank of the Lilinti river. The upper part of the plateau is bushy. Two springs flow through its north-western part close to which Gobria Pandit of Garbyang has lately built a descent-looking house for his own convenience and that of his customers of Hundesh (Tibet).

There is another extensive plateau higher up which is also undulating in the interior but rapidly rising to the foot of the snowy mountain bounding it from east to north almost. It is just above the camping ground and is reached first by a pretty steep ascent, then by a milder one higher up, and

lastly by a very steep one near the uppermost part of the plateau, which is immediately below the most snow-covered peak in this side. The plateau has small bushes all over and grows a kind of beautifully fine and evergreen grass, with scented plants here and there which bear variously coloured odorous flowers at this season (June and July). This kind of vegetation is locally called Bugyal which is the most strengthening and fattening thing for horses, sheep, goats, Yaks and all cattle in general. Here the spring season has just begun and most plants are yet in their buds, while only a few have blossomed. The surface of the ground nevertheless is sufficiently adorned with fine flowers of many kinds. Nature's beauty is nowhere else so conspicuous as in these places. Most of the peaks of the mountain have perfected thawing but there is still pretty much snow on some peaks and recesses. The mountain to the north also contains some snow yet. The mountain to the west, called Pankha Dhura, is seemingly close to the camping ground and separated only by the river coming down from the north. It is comparatively of small elevation but most precipitous, slippery, rocky and inaccessible from this side. Between this mountain and the other immediately northward called Garipu Dhura there is a beautiful valley through which lies the way to

the summits of both these mountains. It snows on all these surrounding mountains even in these days of June (last weak), and when we have a slight shower of rain of fine drops (as usual in these regions) in the valley or lower ground such as Yarkha, it snows on the mountains higher up, visible by their whiteness which disappears immediately if the sky is clear. A certain bird called Change is found here, resembling the crow of the lower regions, but a little smaller and having a red bill. Its cawing too differs from that of the crow. The way hence to Lipu Lek Dhura (Pass) and beyond it to Takalakot and Mansarowar, which will be described in detail later on, leads from the east end of the lower plateau in a mild ascent. A considerable portion of the way is visible from the plateau itself and the Lipu Lek Dhura is about six miles off. One has to return to Kawa from Yarkha when bound for Kuti or Julingkong. About six miles off Yarkha and Kalapani or Kawa there stands a charming lake in the Nepal territory known as Byas Sarowar. The ancient and holy Rishi Byas. the immortal author of the *Mahabharat* and the *Gita* sat in meditation at the place and it is so named after him. Patti Byans also derived its name similarly. The way to it is difficult and trying

and a steeper ascent from Kalapani than from Yarkha. The lake remains covered with snow except in the month of Sawan (July) when its waters are clear and transparent. Remains of flights of stairs of antiquity are extant to this day. There is a cave about half way on the ascent in which Byas Rishi used to rest occasionally or practise devotion. An old man of village Gunji told me that the *Sarowar* was not visible to every visitor but it was through one's special good Karma (actions) that he might have a view of it. He added that musical instruments are heard playing in the mornings and one or two godly spirits in human form are also occasionally witnessed thereabout. Wild game are seen grazing or resting on rocks round about.

Kawa to Katempu or Nail—6 Miles.

From the northern corner of Kawa camping ground there is a short but deep descent to cross the Kali by a Sanga over two rocks which are so close to each other as to make the passage very narrow. The river at this place flows under big stones lying on its bed. A few water-mills are worked by a channel conveyed from the river lower down. The way then is a mild ascent to reach the big

plateau called Tasading belonging to Gunji village and in the eastern corner of which the American Mission has a bungalow for a native Christian doctor, Mr. H. Wilson, a very social and interesting man indeed. The plateau is an extensive level one but contains numerous big and small stones. Most of it is waste and is used as the village pasture and only a small portion below the road is cultivated. Immediately further on is the village cultivation and the village itself, a large one containing over 80 households. The village site is at the foot of a precipitous and bare mountain of great elevation, on one of the spurs or rocks of which the village people perform certain funeral ceremonies shortly after the Dhorang. We noticed carefully and closely the Dhorang ceremony from beginning to end. Its performance is interestingly singular and will be mentioned in detail seperately under the head of "funeral ceremonies."

The village cultivation is on entirely level land but yields only Napai, Palti and Bhai (Phapar) once a year, which is also the case with the neighbouring villages of Newalcho, Navi and Rungkong or Runkhli. Newalcho village lies opposite mauza Gunji on the other side of the Kuti-Yakti river at the foot of Per, a snowy

Tibetans.

mountain from which a torrent issues forth and runs by the village-side to join the river. It is comparatively a small village but has for its cultivation as much and equally good land. A little farther lies the village of Rungkong or Runkhli. It contains about twenty-five families living in ten houses of which two are newly well-built. It is situated on the side of a ridge to the south-west of which, on a spur of the mountain high up, is a fine jungle of Rago and Ransala trees. Southwest of the village are the snowy mountains of Per and Saldu from which two torrents named Dunkagar and Saldugar come down to join the river. The village cultivation extends to the other side of the streams and on the lower end of Saldu mountain. A plot of land named Kunkong belonging to the village lies still farther on the bank of Ganja rivulet which meets Kutiyakti just below Nail or its camping ground.

It is said that in old days no woman would go to till the land nor would horses and Doms (low caste men) be allowed to tread on it on account of certain ceremonies observed there from time immemorial in honour of a family-god of the village. Women have now begun to cultivate the land but Doms and horses are still kept away from it. To the northwest of the village, on the top of a lofty

mountain the village people have fixed a pole with a flag on it to drive away evil spirits which, they believe, may enter the village and molest its inhabitants. On either side of this ridge flow the two streams above mentioned.

From Gunji to Nail the way is easy amid Rausala trees for a distance of about a mile. The latter is as big a village as the former and situated directly at the foot of an awfully precipitous rock. The cultivation below the village site is beautifully level but yields a single crop during the year like its neighbouring villages. There is a Halqua-bandi school at Nail which stands on a waste land on the way from Gunji. On the other side of the village a stream called Janghkho, leaving the rock above Navi by a cascade, has to be crossed. Hence a path leads to Rungkong crossing the Kutiyakti by a Sanga. The way then is easy for a short distance and then climbs over a fearfully precipitous cliff called Bhaltha. Now the way is pretty easy along the bank of the river which is comparatively wide here. The halting place is properly called Kalindhu which is a level plateau on the Kutiyakti river side. It is surrounded by lofty mountains on all sides and has a few Ranga trees and some bushes in one corner. It is generally windy here in the daytime, especially

on clear days. The water-supply is from the river which is very muddy during the summer and rains. The ground grows abundantly a certain plant called *Pan Khina* which affects goats and horses that visit the place from Tibet for the first time and graze on it, with a kind of sickness. The animals eat it eagerly and remain in a perfectly unconscious and sickly condition for a day, and more or less so on the next day.

The return way from Nail to Garbyang is 10 miles distant and passes just below the Kawa camping ground. We made this return journey on June 30. 1898.

Nail to Kuti—7 Miles.

The way first is easy along a plain for a little distance, then a short ascent and then, over the Shyango precipice where the path is very narrow, it is a giddy climb, exceedingly full of stones that have rolled down with drifts from a mountain high up. Descending a little the path leads close to the river-side amidst huge stones that have come down similarly. The way is again narrow and bad over dried up courses of torrents. Nearly two miles from Nail a torrent issues forth from a Hyungal (avalanche) on the other side of the road

and of the river Kutiyakti, *alias* Kutiyangti. On the road itself there was a big avalanche which thawed only a day or two ago and leaves yet a small portion of the side of the river below the road to melt. This place is also named Shyango. The avalanches here for the most part of the year cover the river and make a passage for Bhotiyas to go to the other side and melt thoroughly only during July. The lofty mountains on both sides of the river here still retain some snow which pour down torrents at day time. Landslips in this vicinity have damaged the path greatly and made it often narrow and precipitous to boot. Bidding adieu to this part and passing a mild descent the path leads easily along an undulating plateau. From Karbe, a snowy mountain high up, emanates a rivulet which is crossed by a single log placed over it. Then comes the plateau of the name of Naptha. It is pretty extensive and well studded with Balchamchi plants bearing exceedingly beautiful and odorous flowers. The plant does not grow more than one foot above the ground and has deep green smooth leaves which densely cover its various stalks growing on a single stem. Its flowers are the most beautiful and pleasant among so many kinds of flowers found in Bhot during this season.

A corner of this plateau extends a long way upwards along the stream to the foot of the Karbe snow-mountain, and is used for grazing purposes here during the rains.

The way hence is level along Shakshirang and Limcho plateaus for a considerable distance with nominal ascents and descents at places. But on the Tinchkong ridges there is a succession of ascents, fairly level ways and descents for a short distance. Opposite the river rolls down a snow-fed torrent from the adjacent mountain. There is now a mild ascent to Ekong, an extensive undulating plateau which is pleasantly and densely studded with Balchamchi plants bearing flowers. Hikong or Mongdo rivulet emanating from the Kaira glacier flows along its other side and is crossed by a Sanga just above it at the foot of a mountain. Close to the stream there existed salt and borax mines in old times. The place is named Chhaka. Ascending a short way one gets to a ridge named Kharsakot which in days of yore contained a fort belonging to some ruling chief. Its ruined walls stand to this day and the Kuti people have erected there a temple of their god who is believed to look after their agriculture. Their cultivation begins from this place and the village itself lies close by.

Kuti village, of which the height is 12,330 feet, aad its halting place lying on the left side of the Kutiyakti river, are bounded on the north by Shyanthang, on the south by Sitey and Sumdarkang, on the east by Ranthang and Pusya and on the west by Mandang mountains which are all lofty, retaining even in these days more or less snow on their tops and recesses lower down. It consists of about 28 houses of which 6 are of modern architecture and the rest are mere hovels, though many of them are two or three-storied. The number of households is about 40. Its cultivation is a considerable expanse of beautifully level land on all sides of the village except the upper one where there is a big and high mountain close by. It grows almost simultaneously a single crop during the year *viz.* Palti, Napal and Phapar. It is the last village in the valley and has an elevation of 12,400 ft. above sea level. The mountains surrounding the village have bushes and brown grass to some height, and higher up are perfectly bare, rocky and precipitous. It is often windy here at daytime. The inhabitants are pretty well-off. The adult male members trade almost all the year round and the womenfolk, with the help of servants or Doms as elsewhere in Bhot, cultivate land, besides spinning

wool and making blankets and fine pieces of woollen cloth for their own use and for sale. Agriculture is really no serious pursuit, except in the lower parts.

Kuti to Samchuma, 5 Miles.

Passing along the side of a ridge and then along its main body jutting down, the way crosses the Kutiyakti by a Sanga placed over the narrowest portion of its current, just below Pamari ridge. The way hence is level where it leads along the foot of the Kumdokong mountain to the right of the river but stony, precipitous, and narrow over landslips caused by avalanches which still exist here and there along the river bank. Leaving the river at some distance below there is a smart ascent and then an undulating plateau ascending by rapid degrees from the riverside to the summit of a high rocky hill. On the way there is a cave spacious enough to hold over fifty men and close by flows a snow-fed torrent issuing from the snowy mountain above. A little further on is visible, towards the east, a rivulet of considerable volume which contains very tasteful and clear water. It is called Bhitrai-Gwar-Gar which issues forth from a snowy mountain to the north-east and joins the Kutiyakti which has now a sort of muddy, reddish water,

due to the clay near its source which, they say, is of that colour. The confluence is called Kyan-balcho.

The way here leads straight along a ridge over big and small stones brought down by drifts. To the left now lies the Kyazti mountain, the peaks of which are deeply and so very beautifully covered with snow as to look very like the whitewashed Shivalayas (temples dedicated the Shiv) of the lower regions. Just at the foot of this attractive mountain there is a good piece of level ground, through which the path leads, so prettily covered with grass and flower-bearing plants that it quickly removed altogether the fatigue of the journey. Making thence an ascent, which is precipitous at one place owing to a recent landslip, the way leads over a plateau rising by degrees to the top of a ridge and intercepted by a snow-fed stream. Some difficulty is experienced at this place in walking by reason of the tenuity of the air.

Lower down the Kyazti ascent there are two good plains resorted to by the Bhotiyas for locating their herd during the rains. The way now passes over stones accumulated by drifts underneath which water flows making a rumbling noise. It is now sloping upwards to another ridge whence it is pretty straight and easy, but more stony up to

the camping ground of Samchuma. It is a large plateau alongside of which flow two small streams fed by the snow higher up. It is beautifully grassy and studded by a plant called Bajra Danti, so called from its property of strengthening the teeth, if regularly chewed for a month or so. The plant has in these days blossomed and its blue flowers add much to the beauty of the verdure. A little above the place there is a huge pile of stones which have been from time to time brought down by avalanches from higher up. All round is a world of rugged and exceedingly lofty mountains which have almost completely thawed and torrents run down to the river from either hand. To the north-west there is yet snow, and to the east is visible the whole mountain called Bhitri Gwar, above Yar Damkha and below Pangdamkha. The highest part is covered with deep snow. Trees are no more to be seen here, for none grow in the vicinity. A few stunted shrubs are seen at places. These alone are used here as fuel, quite raw, so combustible they are. They burn better than dry wood of the lower regions. The women that carry loads for wages, as soon as they unburden themselves, readily unloose their ropes from the loads and apply themselves to uprooting the shrubs which they

tie into bundles and fetch on their backs in no time, some for their own use and the rest for those whose loads they carry. They do not at all experience or betray signs of fatigue which outside travellers generally feel greatly in that part.

The streams flowing along the sides of the place, which have been noted above, emanate from the snowy mountain lying closely to the west. These are three different streams higher up but two of them join a little above the camping ground and flow along the northern side of it, while the other flows along the southern side in a stony bed which looks as if it were designedly constructed. The stream divides into a number of branches before it throws itself down a precipice to join the Kutiyakti river below.

The north-east corner of the plateau is very steep. The wind blows here a little between 11 A.M. and 1 P.M. and also a little in the early morning.

Samchuma to Julingkong, 3 Miles.

Crossing the snow-fed stream flowing along the northern side of Samchuma camping ground the way, to begin with, is a short but sharp ascent. It then narrows and leads right along the side of a ridge, which owing to a recent landslip has

Tibetan Yaks and Juboos.

become precipitous at the top. It next leads over a little ascent along another ridge, leaving which it proceeds along the centre of a prefectly level plateau considerably long and a little broad. This is pleasantly covered with fine green grass and plants bearing variously coloured flowers which greatly add to its beauty. On the farther side of it flows the Nikwicha torrent emanating from the snowy mountain of the same name a little upwards and the enormous heap of drifted snow below it, which has a big gap through which the greater volume of the stream comes out. The stream is easily forded in the morning but from midday to sunset it is unfordable, especially on sunny days when the snow which feeds it melts more than on the average. Again there is a short steep ascent followed by two more of a similar nature intervened by short level spaces at places. The rest of the way leads along an undulating mountain-side which is more like a plateau. The verdure all along is pleasant and decorated as it were by small plants with different coloured flowers on them.

Julingkong camping ground is an extensive plateau at the foot of Lebung, a perpetually snowy mountain. It is surrounded by snowy mountains on all sides. A torrent flows down from the

Lebung snows along the sonthern side of the place to join the river Kutiyakti down below. It has a broad bed higher up, often dried up, which has occupied most of the upper part of the plateau. It straitens gradually as it rolls downwards, so much so that the channel near the place where tents are pitched can be jumped over by any one possessing even a little nimbleness. There are mounds of earth here and there on the plateau and also huge stones which have been apparently brought down by drifts.

The surface of the plateau is densely covered with evergreen herbage and plants which bear different kinds of flowers. The flowers are small, as can be expected from the stunted plants on which they grow, but each kind gives its own pleasant smell. One surveying the whole field would find that there is a patch in it which contains plants bearing only tiny red flowers, another blue, another quite white and so on. In other words, there are patches all over the ground growing different coloured flowers not far away from each other. As regards wind and chill it is like Samchuma but is far more extensive, pleasant and beautiful than that. Much difficulty is experienced in walking all the way from Samchuma to Julingkong because of the rarity of air. About

half a mile onwards to Langpya Dhura or beyond the two ridges off Julingkong there is a lake of some renown. According to Hindu mythology this lake or pool was proposed by the gods to be what is now called the Mansarowar and the Lebung Dhura close by to be the Kailas. But somehow the proposal had to be dropped and Mansarowar and Kailas were set up where they now stand. The pool iss till locally called Chhota Sarowar and the snowy mountain Chhota Kailas, and also Leobong. It lies between two big ridges which are spurs of two different snowy mountains high up but unite lower down forming the base of the lake. The so-called Sarowar lies on the lower portion of an extensive undulating plateau and has a narrow outlet in its southern corner through which the water of the pool flows into the Kutiyakti. The water-supply into the pool is from two snow-fed torrents springing from both sides of the top of the northern ridge and joining in the upper part of the pool. Had the base of the lake and the outlet from it been a little more elevated, the pool would have been more than a mile in length (west to east). But owing to the outlet being a little too sloping it is not more than a quarter of a mile in length and nearly as much in breadth. Its water is extremely chilly

as it must be, and is generally a little muddy on account of the torrents that bring with them earth from the sides of the ridges above. Its bottom contains very soft clay which sticks to the feet of those who enter it for bathing. It is not very deep. We have been up to its centre and the water where it was deepest was a little more than breast-high. The greater part of the pool is dry but for the narrow currents of the streams which come down to the pool through it. The way to Langpya Dhura or Gyanima leads close by and lower down the outlet whence the stream is called Bangshiti flowing down to meet the Kutiyakti. The sides of the ridge and plateau round the pool are studded with plants bearing variously coloured and nice-smelling flowers. The ducks which swim merrily and leisurely across the pool seem to be the sole masters of it.

On the other side of the southern ridge and this side of the high mound-like spur close to the north of the Julingkong plateau, there is an extensive swamp traditionally known as the irrigated land belonging to Parvati, the venerable consort of Mahadeb. On one part of it grows a certain plant, very much if not altogether resembling paddy plants, and on the other, another plant very much like Mandua. Both these plants grow with

A Glacier.

the regularity that is observed by husbandmen in planting their homogeneous grains, on irrigated and Upraum land respectively.

All bunches of the plant stand equally distant from one another and are of the same size. The swamp indeed looks exactly like an irrigated field on which rice has been planted a month since and watered afterwards. So the vegetation is called the rice and Mandua of Parvatiji.

Julingkong is the usual halting place in the Kuti valley through which the way to both the Lebung Dhura and Langpya Dhura leads. The former Pass leads to Patti Darma and the latter to Gyanima, a mart of the Bhotiyas of Darma, and some part of Byans for carrying on trade with the Tibetans. The stages to both these places are as follows :—

Lebung Dhura.

1. JULINGKONG TO BEDANG, 6 MILES.

The first half of the way is an ascent up to Lebung Dhura and the latter half a descent. Bedang is the habitation of Khampas. It is slso called Himling. The track hence branches off to Ralam, in Johar, by the Phuliyangti valley and the snowy mountain-sides which give rise to the rivulet.

2. BEDANG TO GO, 6 MILES.

Mild descent for the most part and easy here and there.

Go is a big village containing about 60 households.

3. GO TO BAILING, 5 MILES.

Easy way. Baling is also a village containing about 30 households.

4. BAILING TO WATHING, 6 MILES.

Easy way. Two or three families only live at Wathing.

5. WATHING TO DAR, 5 MILES.

Ascent for nearly one mile and then the way is almost level. Dar has nearly 20 households (Mawasas).

6. DAR TO KHET, 9 MILES.

The way is easy along the Khela or Dhauli river.

The village of Khet lies a little above the road and contains about 12 households.

7. KHET TO KHELA, 3 MILES.

Easy way along the river side. The camping ground known as Khet lies within the Jamku village higher up.

Langpya Dhura.

1. JULINGKONG TO MANGSYANG, 7 MILES.

Seemingly easy but difficult to travel. The way is a mild ascent.

2. MANGSYANG TO WETHOPAN, 5 MILES.

The first half of the way is an ascent as far as Langpya Dhura and then a descent.

3. WETHOPAN TO SILANGDU, 6 MILES.

The way is all plain.

4. SILANGDU TO POKHAR, 5 MILES.

The way is easy for $3\frac{1}{2}$ miles and the rest a mild descent.

5. POKHAR TO GYANIMA, 7 MILES.

The way is quite level excepting an ascent for less than half a mile just near Gyanima.

Julingkong is decidedly the most interesting and pleasant place in the whole valley. The snow-crowned peaks of the Lebung Dhura are not very distant hence and one can visit the lowest of them on any clear morning of June as I did in the last week of it. The journey is difficult though not very much more fatiguing than that between Samchuma and Julingkong. The way is all a climb along rocks generally, but the scenery at

destination is simply admirable and compensates for all the toils of the weary traveller.

Snowy pheasants and musk-deer and Thars (another species of deer) are said to be found in the vicinity.

Yarkha to Takalakot, 14 Miles.

Takalakot to Mansarowar or the Kailas, 26 Miles.

The way begins with a light ascent which continues up to the Dhura known as the Lipu Lek Pass, the distance being 6½ miles. At Dunga which is 3 miles from Yarkha there is a Dharamsala set up by the Bhotiyas. It is a very cold and windy place where no fuel is available. Green shrubs called Pama, which are very combustible, are used as fuel for cooking and heating purposes. They have fragrant leaves and as such are used as incense. The plant grows no more than 10 ft. in height. The locality abounds in plants producing flowers of various colours, several of which singly bear flowers of five to seven different colours, all charming to look at. The Barbar and Nawar games are seem roaming about in the vicinity.

Syangchain, 14,620 feet above sea-level, lies 1½ miles onwards. It is a still colder place

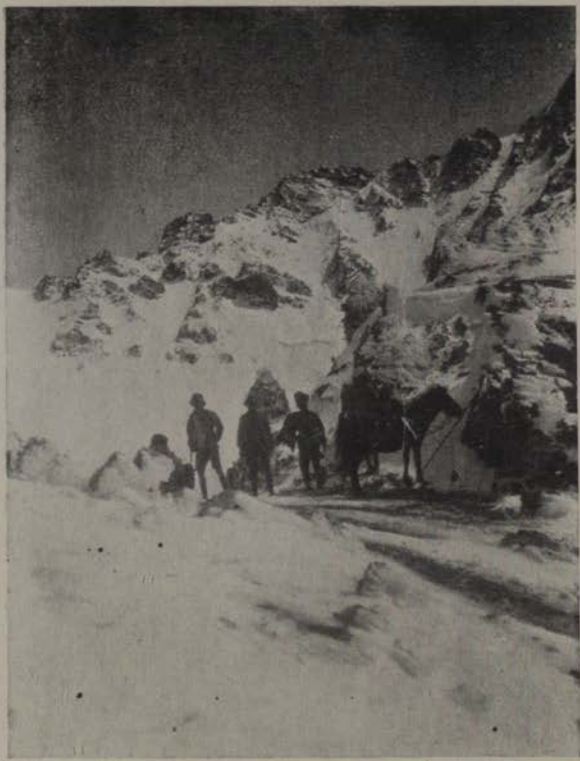
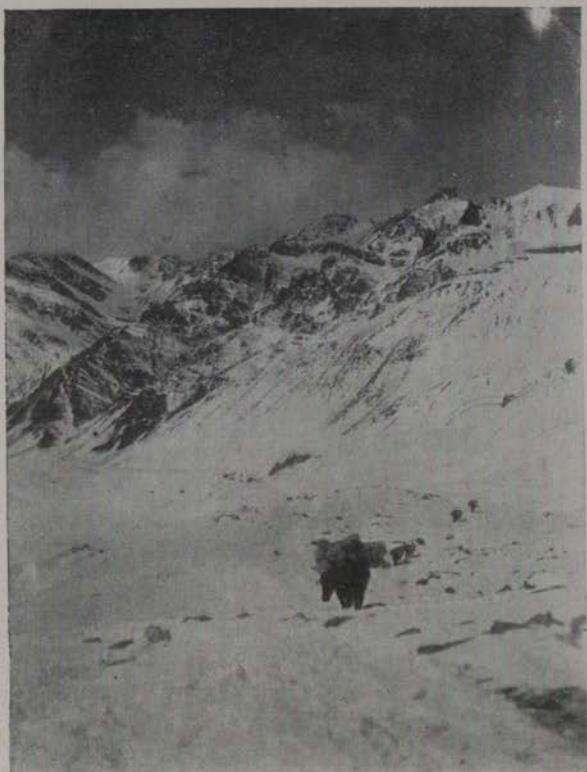


Photo taken on 21st Sept., 1916 at Lipulekh Pass
by P. H. Tillard, Esq., E.E.



Juboo carrying Tibetan wool downhill way: Lipulekh Pass to Yarkha, covered with snow 12″ to 18″ deep.

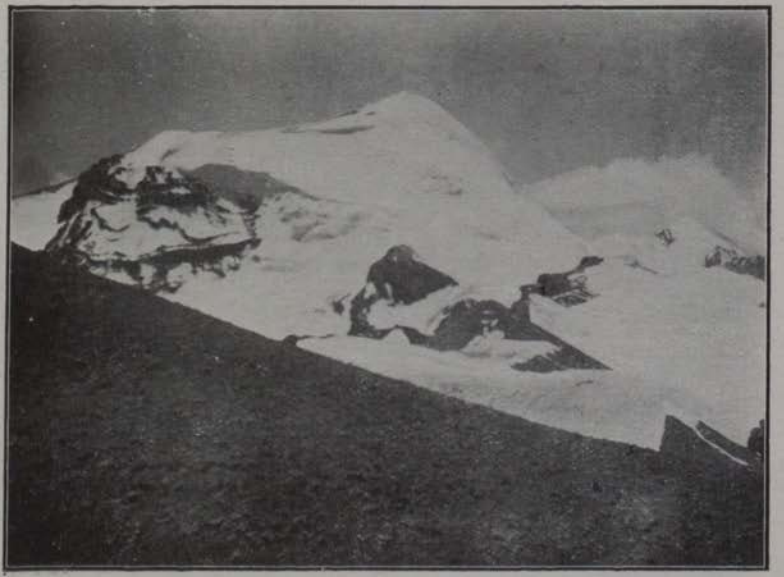
View from the top of Lipu Pass.

and fittingly windy, where there is no shed whatever. Flowery plants abound here too, fuel has to be carried from lower down this side. Lipu Lek Pass is 2 miles higher up. The pass is 16,780 feet above sea-lovel and is considered as the boundary mark with the Tibetan Goverment. Great difficulty in walking is experienced on the way on account of the rarity of air. The pass remains open for 6 months in the year, from April to September or thereabouts. One comes across some snow at the Pass even in August while the surrounding mountain peaks look perpetually covered therewith. The route through this Pass is considered as the most convenient of all routes and is actually resorted to by the Bhotiya traders and travellers, often at some risk, for nearly 8 months in the year. The view of Tibet, bare of trees, as far as the eye reaches is grand from the Pass. There is a small lake near the Pass, only two furlongs to the right, which is covered with snow all the year round except in July and August. Pala Parao, $3\frac{1}{2}$ miles further into the interior of Tibet, contains two Dharamsalas belonging to our Bhotiyas. Two men used to be located here by the Jongphon of Takalakot to ascertain the object of visit of every outsider travelling into Tibet and to stop him, if necessary

Green wood is available here for fuel and burns well. The way throughout is sloping downwards. Hamlets and their cultivation begin from about half the way, where that of Tashingon first meets the traveller.

Takalakot, also called Purang and Bilisain (elevation 13,300 ft.), is a mart of the Byans and Chaudans Bhotiyas and is 4 miles from Pala, and lies at the foot of the Gurla Mandhata mountain, height 25350 ft. The Karnali river has to be crossed over by a wooden bridge before the Takalakot Mandi is reached. Two other rivulets, one of which is called Tidey and the other Biligad, meet the Karnali at the place. On this side of the Karnali river there are 6 or 7 villages of the Hunias which grow peas (matar) and Uwa (barley) sown in April and reaped in September. The fields are irrigated by means of channels excavated from the neighbouring streams, and nothing can be grown without irrigation. Rain-water is not considered valuable for crops and therefore never welcomed. On this side by the river bank the Bhotiyas of Chaudans and Byans carry on their trade. Shops are kept in stone enclosures over which Pals are spread. The houses of the Tibetans have mud walls and mud roofing. One or two logs of wood employed in them are

Jongpon of Takalakot and Daba, two brothers
and Kumar Kharak Singh Pâl.



Gurla Mandhátâ Snowy Mountain.

Jongpon of Takalakot with his two sons
and Kumar Kharak Singh Pál.

obtained from our side of the frontier or from Junla in Nepal. The Bhotiyas bring fuel there upon their Jubu and other beasts of burden, but the Tibetans use the dried up dung of their cattle including sheep and goats. Trade is carried on at this mart for nearly 6 months. On both sides of the river there are many natural guphas (caves) of different structure in which some Lamas (Tibetan priests) and also Tibetan laymen reside. Tibetan brothers have a joint wife, called Chum.

Half a mile farther on the hillock are located the two Tibetan courts of the Jongphon and the Dajang. The former has jurisdiction over the householders and it is he who is concerned with foreign governments. The latter has to deal out justice to Lamas and such other ecclesiastical persons only. The Lamas are strictly forbidden by the law of the country to marry on pain of banishment and a heavy fine. The situation of the court-houses is on an eminence. Some Sannyasi sepoys with some ammunition keep guard there. The building looks like a single block, fort-like, from the outside but contains several houses in it. They are built of raw or sun-dried bricks and contain huge images of the great Buddha and other incarnations, some of which are placed on altars. A great fair called Gukhu, in honour of

Gokaran, takes place on the Srawani Chauth (fourth day of the moon) every year there. Another fair is held on the full-moon day of Bhadon when people assemble on horseback and play on musical instruments in that posture. One man by turn from among the Tibetans is dedicated to the god every year. He is clad with three pieces of steel on the head, prior to his dedication. He is looked upon as possessed of divine powers—certainly not so much as he considers himself to be—for two or three years being able to use spells and charms against any formidable force of an enemy. He is selected by the Tibetan Rajas, the nobility and priesthood who all join the fair. He is carried for dedication on horse-back to the temple lying on a hillock, a short way from the Mandi. After certain necessary ceremonies and prayers he is brought back by the people to the Mandi where a horse race, followed by a feast—of which the conspicuous feature is drinking—takes place before the Mela disperses. During both these festivals the images, clad in gaudy and valuable apparel, are brought outside for public gaze and veneration. The whole distance of 14 miles from Yarkha to Takalakot is seldom traversed in a single day by travellers, but one on horseback can do so quite easily.

Takalakot Fort.

Dokpas trading with Bhotias.

Travellers generally take two days to reach Takalakot while the Bhotiyas cover the distance on foot in a single day, being inured to the rarity of the air ; but this they can do only when they are without beasts of burden or merchandise and are not much laden with their own baggage. Takalakot is the most convenient Tibetan mart or trading centre. It has several houses to store goods that are not sold, for the next season, unlike Gyanima which has none and Cartok which has only a few, whence such goods are consequently taken back or sold at a loss. The Karnali river forms the eastern boundary of Takalakot and on the other side of the river the Nepalese have their Mandi known as Chhangagan to carry on their trade. The paths to the Khocharnath monastery lying to the south-east *via* Golaghat and Jidikot, along the side of the Karnali river, and to the Mansarowar north-eastward, lead through this mart. The distance to the former place (Khocharnath) is 10 miles and to the latter about 26 miles, which may be traversed in 2 days. There are no villages or dwelling-houses save caves on the way, though the route is much frequented by pilgrims. Some villages are met with on the other way, of the Karnali valley, and the Bhotiya traders therefore generally go by it. There is a big temple at Khocharnath

which contains a huge image of Buddha on the north side of which there are seated two disciples—which some interpret as representing Ramachandra with his wife, and brother Lakshman. The image is said to be of nature's own making, so extraordinary is the workmanship. Behind it is the image of the Khochari Debi, after which the place Khocharnath is named. The Lingum here is a Phutling—a natural emblem embedded deep into the earth, and appearing by itself, without human intervention. Images of various gods and saints form a group here and side by side are placed the images of Daityas, of whose names none pretend to know anything. People from far and wide visit the sanctuary as a place of pilgrimage. So do those from Lhasa. There are collections of various religious books and ornaments of antiquity in the nonanstery. The Nepal boundary abuts on the Khocharnath locality which is the starting point to Chandranath, Muktinath and Damodharkund.

Takalakot to Kailas.

The direct way to the Mansarowar and Kailas branches off north-eastward from the Nepal Mandi as mentioned above. Another way leads along the bank of the Karnali river. Kardam, the last village

Other side of Takalakot beyond Yángsi.

on this way, is 12 miles distant from Takalakot. Rangon is a halting place between the two. There is a Chaturmukhi (four-faced) image of Brahmâ, the Creator, of the Hindu Shastras, in the village of Kardam where the Jongphon of Takalakot used to live before. On the other way lies the village of Toya which is only 2 miles from Takalakot. Along the way one can see various inscriptions in Pali characters on stones which, on account of the efficacy of the inscriptions known as Tantar Mantars, are circumambulated by pilgrims going to and returning from the heavenly Kailas. There is an edifice, called Mantar (a temple is thus called here), in this village of Toya, erected in memory of the heroic general Johar Singh who led the Ladakh troops of Raja Gulab Singh into Tibet in 1841 A.D. but was, as ill luck would have it, killed there. It is said that bits of this great man's flesh and bones were kept by every Raja or big folk in Tibet in his house. In some instances they are extant to this day and are looked upon with veneration as having the virtue of produciug brave souls in the land, or rather in the houses they rest in. The brave general's sword, matchlock (Lamchhar Banduk) and other weapons are preserved to this day in a Takalakot Gupha (cave). There is a samadhi (grave) in this village,

which is said to be that of the Wazir, probably Basti Ram, who, according to some accounts survived the campaign and fled away through the Lipu Pass. The way appears quite dry. No water meets the eye up to 11 a.m, as all the streams are frozen. They begin to melt soon after and in the afternoon a small stream even becomes difficult of wading partly on account of the volume of ice-cold water and partly on account of the impetuosity with which it rushes down its course. No trees are to be seen in all the neighbourhood except such as each family keeps planted in a wall of its dwelling house, apparently religiously, and are known as Gursin in the Bhotiya dialect. Gauri Udyar (cave) is 15 miles distant from this village. Here both the tracks to Mansarowar meet. There are 3 caves at the place which is renowned as the birth-place of Ganeshji, the god of wisdom and remover of obstacles, invoked and worshipped at the commencement of all important undertakings by the Hindu. There is no habitation round about and dacoits are consequently much dreaded in the neighbourhood. A kind of thorny shrubs called Duma grows here. They are seldom more than 2 feet in height and 1½ inches in girth, but burn even while quite green and are used for cooking purposes. About 1½ miles farther on,

Rakas Tal with Gwansike: White Dots are flakes of snow swimming on the surface of the lake.

Gulla from which Mansarowar Lake is first seen.

after an ascent one gets to an eminence where there is a huge pile of stones to which every pilgrim adds one. Mansarowar, 14900 feet above sea-level, lies about 9 miles from this eminence. There is a fine view of Kailas and the Mansarowar as well as the Rakastal from this spot. A direct track leads to Kailas from Gauri gupha along the bank of the Rakastal. This track goes on to the Gorla Pass, 16200 feet high.

The first and foremost cave appertaining to the Mansarowar is called Thukar (may be a corruption of *Thakur* meaning *master*), which contains images of various deities.

There is a Dharamsala in ruins on this bank of the Rakastal which is at least of as much size as the Mansarowar. There is a small island in the middle of the former lake on which the renowned giant Rawan, King of Lanka, performed his austere devotions. A Lama dwells there during the winter. Swans lay eggs on the banks of this lake, as very few people visit the locality. There is a cave called Chapeg on the bank of the lake. Herds of wild animals, such as wild horses (locally called so), Chanwar cows, hares, white leopards (Tharua), Gwa and Chaun are seen in the vicinity occasionally, although the Tibetan herdsmen keep innumerable sheep, goats, and other cattle for

grazing purpose in the same vicinity on account of the richness of the verdure and the extensiveness of the plateau, which stretches far and wide without any obstructions. Jambu or Jumbu, a spicy herb, grows in the locality, and no trees except the ordinary prickly shrubs meet the eye in all the neighbourhood. The distance between the two lakes is three miles. They are rumoured to join at times, which fact a connecting link that appears to exist in a corner, pretty fairly confirms. The way to Kailas leads between the two Sarowars (lakes). Barkha Tarjum is a vast plateau close to the Mansarowar extending for over 15 miles towards Gyanima. It is so named because of the residence of a Tibetan officer, called Tarjum. *Barkha* literally means a plateau and *Tarjum*, an officer of influence. He resides there chiefly to see that communication with Lhasa, the head-quarters of the Tibetan Government, is properly conducted, and has jurisdiction over the Karnali valley villages, the Sarowars, Kailas and onwards as far as Gyanima, including the trade carried on there as well as at Barkha Tarjum itself. This place is 15,000 feet above sea-level and has an ordinary house for the Tarjum to live in and another a sort of Dharamsala erected by the Tibetans, for which, when used by outsiders or

people of our side, a hire is levied. The traders are not allowed to build houses on the plateau for reasons best known to the mighty Tarjum, and they reside there under Pals only.

Darchin lying just at the foot of Kailas is 7 miles distant where a petty Bhutani Raja called Doshak resides independently of Tibet. There is an abbey here besides a Mandi (mart) at which trade is carried on to a small extent by the Bhotiyas and the Tibetans. It is a place from which the Parikrama (circumambulation) of the Great Kailas begins as it ends there. Five miles onwards, on the way round Kailas, lies the cave known as Nendigupha, where pilgrims worship the Trilochan (three-eyed god). This place of pilgrimage is said to have been founded by the Chinese. The doors of the cave are set with ivory. Twelve miles away lies the Didiphu cave which contains an image of the Great Buddha. A very old and remarkable Lama Joshi (priest) lives here. This monastery is founded by the Tibetans. After getting up a steep ascent one comes to a place known as Dhalmala, 3 miles distant. The pilgrims feel extreme difficulty in walking here and utter inability to speak. This is the place where the Tibetans and the Chinese perform their religious rites and make offerings.

The spot is directly at the foot of Kailas. A little lower down this place is the Gaurikund, also called Guptakund, because entirely covered with snows and visible only on breaking the upper layer. The surrounding thick snows add much beauty to it. Religious rites are performed after ablutions in the pool there. The Tibetans do not bathe but observe the ceremony only by sprinkling a little water over their heads or clothes.

Lalulon cave is situated at a distance of 7 miles. It is consecrated by the Tibetans and contains images of various gods. On the way round to Darchin, which is now only 6 miles distant, there is a mine of Jarmohra *alias* Hariyala, a soft stony mineral, whitish, reddish and greenish at the same time, used in preparing various efficacious medicines.

Nendgon gupha consecrated by Ladakhis also lies on the way, whence Darchin is 3 miles. It contains over two thousand images including those of Rama and Rawan with their adherents. There is one more cave, though a smaller one, about half a mile hence.

The entire circuit of the Great Kailas measures nearly 33 miles. It takes the pilgrim from 3 to 7 days according as he chooses to walk ordinarily or by measuring his length on the ground, which

View of Kailas Mountain from a considerable distance.

Mansarowar Lake.

latter penitence is not unoften performed by Yogis. Some pilgrims return by visiting one or two caves only and do not make the entire circuit. Kailas itself is inaccessible. There appear shapes of houses at places on it. There also seems to be an impression of a cord round it which is said to have been caused when the powerful Rawan, the antique king of Lanka, uplifted it. Tracks branch off from Darchin to Tirthapuri, Gyanima, Chhakra, Thulammath and Badrinath. The Sutlej flowing westward and the Brahmaputra eastward through Lhasa emanate from the vicinity of Kailas.

From Darchin the pilgrims have to trace their way back to Jyaun gupha where there is an extremely hot-water spring (*Tuptakund*), which is believed to have the efficacy of curing all kinds of chronic or otherwise incurable deseases. A gold mine is said to be not far away from the locality. The famous Mandhata performed his devotions at the spot on which account it is held with so much sanctity and is visited by pilgrims with great earnestness. The cave is said to be made of the bones of the devotee and it is at this sanctuary that the Hindu pilgrims perform their *Shrâdha* ceremonies. Mansarowar Lake, also called *Man Talao*, derives its name from Mandhata, whose devotions caused the lake to spring up. So says tradition. Some bones are seen in the cave which

are said to be those of the devotee and are in consequence looked upon with religious honour.

Gosalgupha is 8 miles hence. This, too, the pilgrims visit and make their obeisance by lighting wicks there.

There are 9 caves of renown by the side of the Lake (Mansarowar), *viz.* 1. Thukar, 2. Yango, 3. Saralon, 4. Bhunde, 5. Lalulon, 6. Jyaun, 7. Gosal, 8. Nendi and 9. Diri. The first one is the largest or most spacious, in which trade in various articles is carried on, on a fairly large scale. The Mansarowar Lake is said to be roughly 60 miles in circumference. There appears no outlet of water from it. Seven pretty big rivers (Gangas, as they are called) flow into it from different sides. Swans, geese, cranes and herons of various colours and sizes are visible leizurely swimming on the waters of the Lake and cackling on its banks. Small fishes with comparatively big heads abound in the Lake but are seen only when stranded on the shores cast up by the waves. They are picked up, cleaned and dried up in the sun and taken by the pilgrims to their distant homes to be used as incense, having the property of driving away evil spirits from human beings and of curing various cattle diseases.

The beauty of the Lake and of its waves that

so often rise and fall with considerable force, as well as that of the most luxuriant verdure in the locality is simply charming and beggars description. Its water is not so very cold as it ought to have been at that elevation, probably on account of the hot springs that fall into it, being only as cold as of the Bhagirathi at Deoprayag in Garhwal. A pilgrim plunging into the Lake waist deep, gets water over his head spontaneously, as it were, on account of the influx of the waves. The sacred Kus plant grows exuberantly all over the banks of the Lake and is highly appreciated by visitors without exception. Surely the whole scenery is a grand vision in one's path, full of the most sanctified associations, and one not to be easily obliterated from memory.

The pilgrims to the Mansarowar and Kailas subsist on Gurpapri (coarse flour fried in ghee with sugar), butter, tea, and *Sattu* (fried flour) only, owing to the scarcity of fuel and the impracticability of cooking things like rice, dal, etc. at that extremely cold temperature.

Wool is mainly exported from the vicinity of the Mansarowar to various parts of India. Salt and borax, of which the mines, to the north, are not very far away, find their way to Takalakot which is about 2 marches from it.

The Tibetan name for Kailas is *Ganru Murchhi* and the Bhotiyas call it *Gangari.*

SOME CUSTOMS IN BHOT & TIBET.

Dhorang (funeral rites) as observed in Patti Byans.

In Garbyang, Gunji, Navi and Kuti villages of Patti Byans, Dhorang is performed on a Tibetan sheep, locally called Hunera. In Budhi, Rongkong and Nabalchyo villages of the same patti, however, it is still done on a yak (Chanwar) as it used to be done in the whole patti in times of old. Seeing that yaks when driven into jungles are killed by the Tibetan Doms, some of the villages have begun to effect the rites on sheep while others still adhere to their old custom and continue performing them on Chanwars. In Mala (upper) Byans villages, *viz.*, Gunji, Nabalchyo, Navi, Rongkong and Kuti, Dhorang rites are brought to a close at day-time a little after 4 P.M., while in Tala (lower) Byans ones, *viz.*, Garbyang and Budhi, in the morning. Their manner of conducting the ceremony is similar and as follows :—

When a man breathes his last his corpse is taken to a river-side and cremated there. Where there is no river the dead body is cremated in a jungle. A small piece of the skull is picked up, wrapped up in a cloth, placed in a Dibba (a small

round box) made of brass, tin or some other metal and carried home. The box with the piece of skull is buried in a field set apart for the purpose outside the house of the deceased.

From the day when one dies to that of his Dhorang (funeral), which is performed within two months, the members of his family place a portion of bread or *Bhat* (cooked rice)—whichever they may themselves eat—every day (morning and evening) on a stone outside their house. On the third day of his exit some rice is cooked, balls are made thereof and each household in the village is given two balls and Dhorang is commenced afterwards whenever a family may be able to collect such requisities as its means may permit.

To begin with, some 10 or 12 days previous to Dhorang, *Jan* (locally made liquor) is prepared in the house of the deceased. Its quantity and quality depend on the means of the family. Similarly wheat is ground into flour according to means. Two or three days later cakes of Phapar (amaranth) or Ogal (buckwheat) are cooked and distributed among the whole village people, every household receiving one cake. One man from every household repairs to the jungle. Some 8 or 10 men bring as many loads of Chhyula (pine-knots or the most combustible part of grown up

Chir trees used generally as torches in hill households, and the rest bring dry wood from the jungle to the house of the deceased. When these things have been accumulated, all the village people are sent for and offered *Jan* and *Bhat*, which they eat. Daughters of the deceased with their husbands, if any, go to their mothers, each with a goat and some *Jan*. *Ulta* (reversed) musical instruments are played as an indication of grief on this occasion. The next day all the village people go and prepare bread and cakes of the ground wheat or flour during the night at the deceased's house. Every visitor is offered a cake, cooked rice and *Jan* there. The next day such number of goats are killed as the means of the deceased's heir will allow. Baskets of cakes are placed on mats spread outside the house. Raw flesh of goats is scattered on the mats. Two or three men from the brethren of the deceased with uncoverd heads offer a cake and some raw flesh to every one of the whole village and to visitors from outside. The deceased's maternal uncle, bringing with him a goat and some rice, feeds the village people who dance and gambol at night at the place of Dhorang. The women belonging to the deceased's household and those of his brethren, with reversed clothes on, distribute fried

grain of different kinds, fruits, sugarcandy and molasses among the gathering. Reversed musical instruments are also played. If the deceased be a male, firearms are fired, but not otherwise. Cakes and bread are cooked that night also. The cooks and other people who help in the Dhorang business are offered *Jan* and *Bhat* liberally. On the third day the whole village is invited to partake of *Jan* and *Bhat*. A few days prior to Dhorang one or two sheep which are purchased and brought in from Tibet for the ceremony are carried to a field. First, both their sides are coloured with Geru (reddle), then a quantity of rice is put on their back in order that the soul of the deceased might alight into the grain. Now the clothes of the dead are laden on the sheep or Chanwar (yak) as the case may be, in their reversed order. Other valuable cloths are also placed over them similarly. Ornaments are in addition put on the animal. A long piece of cloth is then tied to the horns of the sheep. The other end of the cloth is held by the women relatives on their heads who lead the animal. Reversed musical instruments are beaten ahead of them. In this way they proceed to the direction of the deceased's house. The brethren of the dead follow the animal bare-headed. One of these men throws parched grains

of phapar on the body of the sheep. When they reach near the village its people give *Jan* and *Bhat* to the sheep for eating as it proceeds and thus at last the animal is carried to the deceased's house. A bedding is spread at that time in front of the house, on which *Bhat*, *Jan*, *Roti*, fruits and sugarcandy, etc., are placed. The girls of the household after washing the feet and mouth of the animal in a *parat* (large plate) feed it with those things and bewail. The bedding is then removed. The clothes on the back of the sheep are also taken away and placed in the house. The village people make merry freely at night. The girls go on distributing fried grain, fruits and sugarcandy etc. to these people and also give them *Jan* and *Bhat* every now and then. Early in the next morning all the males and females of the village are invited and the former given *Sattu* (parched grain reduced to meal and made into a paste) and *Jan*, and the latter two cakes and a little *Jan* per head, from the house of the deceased for their immediate use. Then the girls accompained by beat of reversed musical instruments lead every sheep by the cloth tied to its horns, keeping the other end of the cloth on their heads. The sheep are followed by the deceased's brethren with bare heads. They all then repair to the field where

the bone lies. Others of the village also follow. The son-in-law of the deceased goes to fetch fuel from the jungle. When the sheep have got to the place where the bone is, the clothes of the dead, together with costly jewellery and coloured pieces of cloth, are again arranged on their backs, this time not inverted but in the usual way. The bone with the box holding it is picked up and tied to a cloth on the back of one of the sheep. The ornaments continue to remain on the back of the animal. Now again the girls with one end of the cloth on their heads, the other end being tied to the horns of the animals, lead them on accompained by beat of reversed musical instruments. The sheep or Chanwar cows, as the case may be, are followed by the brethren of the deceased to the latter's house. If the dead be a male, guns are fired when returning. When coming back to the village every household feeds the sheep with some *Jan*, *Bhat*, *Sattu* etc. on the way, while the brethren of the deceased take them to their houses, clean their feet and mouths, and give them *Jan* and *Bhat* to eat. When they have returned to the deceased's house his daughter or son-in-law first gives the animals *Jan* and cooked rice and then the rest of the family, having spread some bedding and washed their feet and mouths,

feed them with *Bhat*, *Jan*, fruits, and sugarcandy etc. with lamentation. The son-in-law goes to hew wood in the jungle and fetches three poles thence which are placed vertically within the house. The clothes and the bone etc. having been taken away from the animals are now arranged on these poles. The clothes belonging to the deceased first and then other clothes are wrapped round the poles which are thus turned into a clumsy sort of image for veneration. The bone is tied with a cloth to the waist and a turban is wound round the head of the image. The jewels are placed in such places as they are fitted for. The image is made to represent a human being. Its maker is offered fine cakes and the man who chants religious verses to it is also given as many cakes. Others, too, who join in the singing get a cake each. Subsequently some rice or barley grains are thrown at the image so that the soul of the departed might come down into it. The image is then worshipped and offered fried grains of phapar, religious verses being sung all the while. A lamp is lighted before it. The oil consumed by the lamp is supplied as a rule by the deceased's daughters and their husbands. Ropes are tied round the image and valuable clothes are hung on them. The deceased's

brethren place a large plate near the place where the lamp burns, and each deposits a ball of *Sattu* or *Bhat* on his own account. A *Lota* (metal pot) and a brass bowl containing water and *Jan* respectively are also placed there. The singer goes on singing religious chants inside the house. Other people fetch two baskets of cakes and muskets are fired. The baskets are placed on the ground outside. Two of the brethren, bare-headed, give all a cake apiece and then all go to dance and jump about on the field. The girls distribute fried grains, fruits and sugarcandy etc. to them there. The brethren dance bare-headed and the village people attended with regular (not reversed) musical instruments, dance about with turbans on and flourishing their swords and shields. In this way the latter return to the deceased's house, where they are each offered a bowl of superior *Jan*. Having drunk it and danced a while there they return again to where the brethren have been dancing bare-headed. There all dance together till midnight when the brethren, still bare-headed, holding torches of burning *chhyula* (pine torches) in their hands and playing with certain vessels and dancing, approach a place where a fire has been kindled. They dance round it to the left, and the village people to the right side attended

Mixed Tibetan and Indian group.

with regular (not reversed) musical instruments. The former having danced three or four rounds leave the torches and pieces of cloth there, and enter the deceased's house with the utensils which having been entrusted to the household members, they return to the place of dancing.* All the sons-in-law of the deceased dance there one by one. He who does not condescend to dance is forced to do so. They all return again to the deceased's house playing with regular musical instruments before daybreak. They are again entertained with *Jan* and *Bhat*. Some of them afterwards go home, others sit near the image and hear the religious chants recited there. Fried grain, sugarcandy, fruits, Gur (lumps of molasses) and whatever eatables may be available are supplied to them so that they may be kept from sleeping the whole night—sleeping being considered a bad augury at such an occasion. At daybreak the chanting of religious verses is concluded. Two girls holding the cloth tied to the sheep's head, from both sides drive the animal with their hands to the direction or place where they would have him go to place the bone at. The members and the family again feed him with *Jan* and *Bhat* having first washed his mouth and feet. They then take out the image from the house and place

it on a mat. The clothes of the deceased are taken away from the image and placed on the sheep together with the bone. The other clothes and ornaments are kept back in the house. The wood of the image is thrown at a distance. The son-in-law of the deceased now holds the rope tied to the horns of the sheep and runs ahead. He is followed by other people who run whistling and making a tremendous noise. The sheep is carried to that direction in which the girls carried the cloth in the morning. There the clothes with the bone are taken away from the sheep and placed in a bag which the deceased's daughter and son-in-law locate at the usual depository of such bones—generally precipitous rocks. They also drive the sheep towards a jungle and soon after the Hundes, Doms and priests kill and eat them. All the other people return to their homes. Those who are the deceased's kinsmen shave their heads and worship the horns of one or two sheep after fixing them on the wall above their doors. A goat is killed on return home. Branches of trees are also fixed on the wall and worshipped. This worship is sometimes repeated afterwards, also. The village people are now again fed with *Jan* and *Bhat* and flesh of the goat. In order to purify every one equally, they partake of a cake or two, touched by

the venerated horns. Clothes and utensils are given by the relatives of the deceased to the deceased's daughters and their husbands according to means. The maternal uncle of the deceased or any one representing him is also given clothes, utensils, ornaments, and even a horse if the donor's means allow. Clothes are also awarded to the man who chants religious verses.

The Dhorang is consummated at last by eating *Bhat* and drinking *Jan* all together.

It may be added that when a man dies away from home his bone is brought home wrapped in a cloth and placed in a small box. Wherever there is a bridge on the way to cross, a precipitous way to pass, or a rivulet to wade through, a thread is thrown across and then the box is carried so that the soul may pass with ease.

The women of the deceased's household as well as those of the village stand on the roofs of their houses with pieces of cloth in one hand which they very slowly wave in the air, and with dishes in the other, when the sheep, as mentioned above, is or are driven for the last time to the field of Dhorang, to be left at the mercy of the Tibetan Doms, and when the deceased's bone is carried to the rock above. By doing so, they explained,

they meant to call back the deceased's soul to be born again in the family he departed from.

The way the Tibetan Doms kill the Dhorang sheep is most brutal. They (the sheep) are not beheaded but their stomach is pierced by a sharp knife and the heart of the innocent and dumb creature is pulled out which puts an end to their lives. These heartless butchers often quarrel over their share of the sacrifice and use criminal force before their disagreement is finally settled by everybody's making away with as much as he can lay his hands on.

These Dom butchers accompany the Lama priest who inaugurates the funeral ceremony and conducts it throughout, and return to Tibet with him. All the time the Lama puts on a most sublime appearance. He is believed to be doing his best, nay, everything possible, to send the soul of the deceased to the innermost circle of the highest heaven and to extirpate the demon that caused the death and thus obtain immunity for the villagers from its haunts which are believed to be frequent, especially during the four days of Dhorang and from the hour of demise to the end of the ceremony.

No especial funeral ceremonies are performed in the case of babies. They are simply buried

Dhorang as observed in Chaudans
"Dhorang Assembly."

facing eastward with their heads northward. But when a grown up child, say, of about 10 years of age, dies, then in families that are comparatively well off, children of the same age are purely fed with *Bhat, Dal* on an auspicious day soon after.

Dhorang as observed in Patti Chaudans.

When a man dies his body is carried by all the village people and cremated on the bank of a river or in a jungle. A piece of bone, especially that of the skull, is brought home from the pyre. Reversed musical instruments are played on while bringing the bone, as a token of mourning. The bone is placed on a mat spread at home. The clothes of the deceased's heirs and every kind of fried grain are placed before the bone. The grain is distributed among people of the whole village. The deceased's heirs putting off their caps bewail there and put on mourning. Wrapping the bone in a new white scrap of cloth with a little wheat and rice, and placing it in a small iron bell of which the mouth is closed, they bury it in a corner wall lying to the west of the verandah of the house. On the third day balls of *Sattu* are prepared and distributed among the village people, each household getting two balls. A goat

is killed and thrown away which the Doms or blacksmiths pick up and consume. Six of the balls prepared as above are kept apart. Four of these are allotted to the man who prepares *Jan* (liquor) and distributes it during the ceremony, and the remaining two are given to the village Ringla or Sarbarakar. whose business it is to send for people and work for the village and arrange for the Dhorang. The Dhorarg is commenced subsequently when the requisites are collected according to means. Ten or twelve days prior to the commencement of the ceremony, the Ringla who first of all gets the *laddus* (balls), informs the village people to bring chhyulas and fuel. Eight men from the village fetch loads of *chhyulas* and the rest fuel. All these loads are placed at the deceased's house. The heirs of the dead give three *nalis* (nearly six seers) of barley parched in the sun to every household to prepare *Jan* with, and two or three sons-in-law or kinsmen of the dead go to Tibet to purchase a yak (Chanwar) for the Dhorang. On the way home the animal is fed with *Jan* and *Bhat* in the name of the deceased by them and gods are also worshipped by them to warrant the safety of the animal. The flour is prepared by the deceased's family and every kind of grain being fried is also stored.

Fruits, sugarcandy and molasses etc. which may be available are laid up according to means. When the Yak has reached home, cakes, fried grain, and *Sattu* are offered to the persons present, and the bell which contains the bone is taken out of the wall. All the clothes belonging to the heirs of the deceased are brought with the bone before the Yak. As a preliminary step some wheat and rice are sprinkled over the body of the Yak in order that the soul of the dead might alight into the animal. Having done this in the absence of the deceased's son-in-law some other person applies red earth cap-a-pie and on both sides of the Yak. First of all the clothes of the dead are laden on the animal and then all other bag and baggage. The bed of the Yak is also adorned with ornaments, and the bone with bell being wrapped in a new cloth, is tied to the left side animal by means of the same cloth. The girls belonging to the deceased's family pour *ghee* (clarified butter) on the Yak's head, arrange its hairs with a comb and weep by calling out the dead by the relation they bore to him. The heir again washes the feet and mouth of the yak and the girls feed it with *Jan*, cooked rice and curd etc. by uttering forth the deceased's name. A little of fried grain, sugarcandy, fruits etc. are offered to

the by-standers. Musical instruments of mourning are played on and muskets are fired. The girls holding a white cloth measuring 5 to 7 cubits, or still longer, go ahead. They are followed by musical instruments. The yak is then conducted by means of a rope and brought to the deceased's house. The village is circumambulated by the animal, which is taken before each house and fed there by its inmates with *Jan* and *Bhat*. It is lastly brought before the deceased's house and fed similarly. Muskets are fired. All the furniture with the bone is unloaded from the animal and put in a basket made of Nigala (dwarf bamboo) which is placed west of the house. One person from every household is invited and fed with *Jan* and *Bhat*. All males and females of the village subsequently come at night and cook cakes and bread. Four men chant certain religious incantations, learnt by hearsay from time immemorial, at the place where the bone is located within the house. The Bhotiyas do not reveal these incantations. All the people are fed with the cooked rice the following day. The passers by who may happen to be in the village are also fed.

The people of other villages who join the Dhorang, contribute to it one *nali* of barley per head, whereas the inhabitants of the village

itself contribute two *nalis* each. If the deceased's daughter is married, she and her husband bring goats over and above barley. The bread and cakes that were cooked on the previous day are given to every individual of the whole patti, none having more than a single one. The village people bring rice from theirs, cook it and offer it with *Jan* to all that have joined the Dhorang. After dinner, fried grain of all kinds and fruits etc. are placed in dishes before the bone near which four persons rehearse religious chants. On the third day the son-in-law of the deceased with another man goes to cut wood in the jungle, taking *Jan* and *Bhat* and every kind of grain with him. Some cakes and grain are left on the spot from which the wood is fetched and seven poles are brought thence. They are fixed on a field. All the women of the patti repair to the place with bread and fried grain. They are fed with *Jan* and *Bhat* there. The *Jan* that was to be prepared by the villagers with three *nalis* of barley given to them is sent this day to the house of the deceased. The basket containing the above with all clothes is taken out and placed on a mat. Clothes with the bone are again as before laded on the yak which is then made to go round the village. Every family having washed the Yak's feet and mouth offer

Jan and *Bhat* to it. The animal is then brought before the deceased's house, the boys and girls of which also give *Bhat*, *Jan*, fruits and cakes etc. to it for eating. They wash its mouth and wipe it and with pieces of cloth in their hands run ahead and the yak accompanied by musical instruments follows and is taken to the fields where the poles were fixed. Muskets are then fired. The clothes being taken away from the yak are arranged on the poles so as to make a resemblance of a man. When the image has been made, a goat is whirled around and killed. Its flesh is eaten by the Dhorang people. The basket of bread is then brought before the image and one of the heirs of the deceased putting off his cap distributes 10 pieces of bread to each household of the village. Of the remaining loaves one is given to each heir and kinsman of the deceased. The women-folk bringing fried grain there, give some to each and likewise distribute fruits, sugarcandy and molasses. An empty cask of wood is placed there. A jar of *Jan* is first poured into it by the members of the deceased's family and every one present there then pours a little *Jan* into it. All partake a little of the *Jan*. Men and women then dance with musical instruments of condolence. The latter form the greater part of the assembly. Thereupon some four or five men go to

invite all the village inhabitants. When shortly afterwards people of other villages approach close to the village dancing with swords, shields and pieces of cloth, the village people, too, beating reversed musical instruments, go out to welcome them a little way off. There they fire muskets, whistle, and raise a cry and when all come back beating the reversed musical instruments to the deceased's house, *Jan* and *Bhat* are offered to the invited persons. All then go dancing to the field where the image or semblance of the deceased lies. Dancing there one or two turns and loading the yak with clothes and the bone taken off from the image, they bring back the animal to the deceased's house. The girls of the house again wash the feet and mouth of the yak and give it *Jan*, *Bhat*, milk and curd to eat. They then unload the animal and carry the things with the bone inside in a basket. *Jan, Bhat* and flesh are then given to every one to eat inside. The remnant is given away to Doms, Lohars, Hurkiyas and other players on musical instruments. The Ringala is again offered two balls of *Sattu* so that he may invite any that might have ramained unnoticed during taking food. Those that come are fed. Then they come out and dance on a field, drink *Jan*, fire muskets and flourish swords and shields. Four men keeping

all kinds of grain and fruits etc. within the house where the bone is located, rehearse religious verses, the recital of which is concluded that night. The grain and fruits etc. lying there are made a meal of and any remnant thereof is thrown away. In the morning of the forth day *Jan* and *Bhat* are indiscriminately given to all. The bone with clothes and all its accompaniments being taken out of the house, are once more loaded on the back of the yak. The girls holding a cloth lead the animal which, accompanied by beat of musical instruments, is made to go round the village. The villagers feed the animal with *Jan* and *Bhat* in the aforesaid way and bring it lastly to the deceased's house. Here too they offer *Jan*, cooked rice, fruit, grain and tea to the animal which is conducted to the field where the pole stands, accompanied by boat of musical instruments. There they again put the clothes and all other furniture on the poles which are thus idolised. Having fastened a Taula (a large round copper vessel) and an earthen pitcher (Ghara) to the back of the yak, all return to the village. The animal is allowed to remain in the field. On reaching home they offer *Jan* to each other and dance about irregularly. The village damsels distribute grain, lumps of Gur and fruits, etc., to the whole mob,

which after a while return, some dancing, others jumping to and fro, to the place of the idol. The people dancing and circulating the idol fire their muskets at 4 p.m. They dance one by one, fire muskets, whistle and raise a cry. The furniture with the bone is now once again taken off the idol and is loaded on the yak. The blacksmiths pick up the wood which constituted the idol and throw it away at a distance. The deceased's son-in-law holding the rope tied to the yak runs ahead and others follow him noisily. The animal is brought back to the deceased's house and fed with *Jan* and *Bhat*. It is then with its furniture driven thence far away into a jungle where all the furniture is unloaded. The bone with the bell is buried in a certain cave of the forest. The clothes belonging to the deceased are thrown away there. The yak is driven away towards the jungle. The people putting on cloths and ornaments then immediately return home accompanied by musical instruments of merriment now played in the ordinary way. The cloth which the damsels held in going ahead during the four days of the Dhorang ceremony is now torn to pieces and distributed among all the people. When the people have returned to the village *Jan* and *Bhat* are again given to all of them. The village damsels detaining the boys of other

villages and giving them food and *Jan*, sing, dance and make merry all the night at the deceased's house. On the morning of the third day another goat is killed and rice and bread are cooked. A thorny twig is fetched. The horns of all goats, killed during the Dhorang, are fastened to it which is suspended to a wall. The cloth which lay on the yak's head is tied to the twig. It is then worshipped with *Jan*, *Bhat*, bread, grain and balls of *Sattu*. A man from each household of the village is invited and fed with *Jan* and *Bhat*, the relations are presented with gifts of clothes and utensil, according to means. Those who prepared the *Jan* are given cloth measuring 10 cubits and cakes 36 in number. They eat half the number of cakes and return the other half to the heirs in the interest of the deceased. The reason for this procedure is attributed to their being equally purified thereby. The four persons who recite religious verses in the presence of the bone are also awarded certain clothes. The village people then make small balls of *Sattu*, which they divide amongst themselves and eat. They consider themselves purified by the procedure. By drinking a little *Jan* the Dhorang is eventually consummated and the people return to their respective homes. If a man dies somewhere in the plains or at their winter

residence, his bone is brought home wrapped up in a cloth and the funeral rites are afterwards observed, as mentioned above. In carrying the bone home wherever there is a bridge, or a difficult way, threads are made use of, in order that the soul of the departed may easily find its way there, as is done by the Byans people.

Dhorang is performed on a Yak in every village of the patti. Over and above the goats brought for the Dhorang by the relations of the deceased, the nearest heirs purchase and sacrifice others too in accordance with their means. The yak led astray in the jungle is killed and appropriated by Doms or Khampas. But the killing of the animal is not customary and whenever it is done, it is effected clandestinely or without the knowledge of kinsmen of the deceased. The yak and the semblance of the deceased made on the pole are looked up to, treated and caressed as the once living body of the deceassed throughtout the ceremony. The Tibetan Lama is the chief personage at whose instance the whole funeral ceremony is conducted.

Marriage in Bhote.

Matrimonial customs are identical among all the Bhotiyas of the Darma Parganah.

Similar customs existed among those of Johar also in old days, as there are no two opinions about them, but now they are much more like those existing among the Hindus of the lower regions than those of Darma. In Darma Parganah which includes Chaudans, Byans and both Darma pattis, a house is set apart for men and women to meet at night in every village. Big villages have more than one such meeting places. Such a house is called *Rangbangkuri*, meaning 'love or merry-making house.'

Men and women married and unmarried attend the '*Rangbang*.' Girls begin to attend it from about the age of 10 years and consider it inauspicious or a curse to sleep within their own doors after that age. Married women seldom visit after they are mothers and unless they unfortunately (or fortunately) lose their husbands. Parties of young men from different villages are seen dropping into a village, whistling and waving pieces of cloth at about sunset to attend the *Rangbang*. Girls do not as a rule go to another village for it, probably because it is they that receive the guests or *Rangbang* male parties from other villages and provide them with food and coverings. Having gathered together in the *Rangbang* house where a fire has been lit by the

girls, they begin eating, drinking, smoking and most of all singing love songs, interesting and humorous indeed to hear on account of the chorus made and the fine voice of the singers who sit in each other's lap or throw their arms round each other's waist and sleep side by side only when wearied and overcome by slumber. The songs sung are called Bajjoo Timli and Tubera.

Modesty, so much to be met with in women lower down, is nowhere in these upper regions, what to speak of those in the merry house. There is always a rare cheerfulness and boldness on the faces of those women-folk even, who carry the luggage of officials and other travellers. They joyously talk with every one wishing to and spin wool while they climb over bad and precipitous tracks even. In these instances they act in place of the male members of their household who are often away for trade. One can see at any time in the day and at any place in every village a young man and woman walking or standing with arms round their waists and kissing each other, sometimes under the same covering, at other times, without. Freedom for girls is indeed at its highest pitch and practically they spend most of their youth in choosing husbands for themselves at '*Rangbang*.'

Marriages are contracted when the couple have

well fixed and reciprocated their love. Child-births are not uncommon before marriage actually takes place and the mother may not sometimes find an acceptable male to marry all her life. Similar is the case among males, physical defect being the chief impediment to marriage, as an instance of which may be noted here the case of Lal Sing of village Sosha, who, though a Thokdar and son of a Patwari (a lucrative and popular office in the hills vied now by forest guards and foresters only), has nevertheless remained unmarried up to his ripe age on account of the misfortune of having a single eye. Such offspring as are born without marriage are known as *Rangbang Ka Kenta* (male child) and *Kenti* (female child), as the case may be.

Successful wooers marry and the consent of parents to the wedlock is of secondary, if at all any, consideration. The bride's choice predominates, though certain ceremonials have to be gone through before the marriage is publicly recognized. The groom has to offer to the bride some money called *Taran*, varying according to his means and not exceeding ten rupees, wrapped up in a piece of cloth, either directly or through her maid associates of the *Rangbang*, to whom the sum, if accepted, finally goes for feasting on the

wedding day or soon after. The groom subsequently with a few friends or relatives, goes to the *Rangbang* house, on some convenient night and fetches the girl in company of a few other girls of the village most intimate to her. On reaching home the party is offered liquor, sugarcandy and rice by the villagers which they partake of joyfully. The couple too exchange the eatables with liquor between themselves, as a necessary step to show to the public that they are now husband and wife whole-heartedly. General feasting then follows and continues for one to two weeks, during which period drinking often runs to excess. The groom (Byolisha) and his party afterwards visit the bride's (Byolau's) village as guests of its *Rangbang* maids through whom the final so-called consent of the bride's parents is obtained on payment of a few rupees varying from 5 to 25 as a recompense for their giving birth to and bringing up the girl.

Widow-marriages are common and their offspring occupy no inferior status to those born of wedlock. Divorces happen generally if the wife may take it into her head that she is not properly treated or if she actually finds herself sick of her husband, in which case she presses the latter, and generally succeeds in forcing him, to give her a piece of a white cloth which is considered as

conclusive proof of a divorce. He however gets a recompense for what he spent on her, if she takes to another husband and goes to live with him permanently. Johar Bhotiyas generally look down upon the *Rangbang* and in fact have none such now among them, but when visiting Darma they too attend its *Rangbang* houses as whole-heartedly as the Darmis, apparently deprecating the change time has wrought in their own parts by consigning the custom to oblivion a bit too soon.

Tibetan customs and practices as to matrimony and their dead ones etc.

There is no fixed age for marriage among the Tibetans. The girl is sometimes quite an infant of 4 or 5 years, at other times as old as 20 years. The groom is generally from 20 to 25 years of age. The eldest brother only is married and the younger ones, whatever be their number, share the wife with him. Marriages are contracted generally on payment of Rs 8 to Rs 16 to the bride's parents. The bride is first asked of her parents and must wait at least a couple of days to obtain their consent, during which period he is bound to salute every inmate of the girl's house as many times as he or she may chance to come out. A small feast only is given to the groom's party

when marriage is concluded by binding a *gulobanp* (necktie) round the necks of the couple, which is ever afterwards prized most of all the things they may put on their person. The lower classes give or take more as wedlock money.

Khampa brothers, too, generally have a single woman as their wife, but if they are well-to-do, each marries a separate woman. Tibetan women do not seem so cheerful and affable as those of Bhot. It is not easy to distinguish a woman from a man by appearance. The latter has no moustache or beard and both have long head tails and put on almost identical garments. Sternness is as much read on the face of the female as on that of the opposite sex, if not more.

Husbands marry a second woman only in the case of the sterility of the first. A widow takes to another husband, generally younger than herself, if she be well-to-do, but she is socially looked down upon.

Many women, perhaps more than in any other part of the world, lead the life of nuns from their early years in convents and never marry, though chastity is not believed to be always strictly observed. The number of men as friars or Lamas too is not inconsiderable, who are religiously placed in convents at an early age.

Both sexes are apparently very religious. A person over 40 years is seldom seen without twirling a prayer-wheel or telling a rosary with the words, "Om Mani padme Hung," believed to possess manifold efficacies, even when walking over precipitious rocks in Bhot.

The shaking of hands between acquaintances, friends, customers and relatives is common among the Tibetans. Higher class persons take off their caps when saluting their officers or remaining in their persence and the lower class ones only stretch out their tongues a good deal as a mark of their obeisance to authority or superiority in social position.

There can be no shopping with the Tibetans unless their cooked food or tea is partaken of. So all Bhotiyas dine with them as an indispensable necessity to keep up their monopoly of trade with them.

Punishments among Tibetans are most brutal. Torture in all its aspects is prevalent. Needles and nails are driven into the body of an accused or criminal. In some case, the nose, a leg or an arm is cut off, at others the culprit is shut up and sewn in a wet leather bag and left in the sun to die in as many days as he may, or thrown down a precipitous rock bound hand and foot tightly.

However, a person accused or guilty of a heinous crime can purchase his life on payment of a fine of Rs. 1,000. Similarly, other minor offences are ransomed by payment in coin to the administrator of justice personally. None of any tribe in Tibet eat their dead. When any one of them dies, a religious book is consulted by a Lama priest. In accordance with the results of the consultation, some dead bodies are buried in the ground, some cremated, some placed on some hillock for vultures and other carnivorous birds to feed upon, and others cut into pieces and thrown into a river. The Tibetans practise no such funeral ceremonies (Dhorang) as are observed to be held in British Bhot under the auspicious of the Lamas who hail from among themselves.

Liquors as prepared and used in Bhot and Tibet.

(1) Jan.

Rice, wheat or barley is first boiled. When fully cooked, as we do with rice, it is spread on a mat inside a house, grain by grain. Then cold Balma or yeast, which some think is the root of a plant but is not so, is powdered and mixed therein at the rate of a Tola of Balma for every Nali or

two seers of grain. The mixture is made for the purpose of fermentation. The Balma is a manufactured article and none knows or will point out how or with what articles it is manufactured. The secret of its preparation into small balls lies in the hands of one or two families in a neighbourhood who sell it to others. The balls are of a whitish colour and look like hardened butter and are extremely light for their size. In former times the idea was that it was most inauspicious to manufacture the Balma, excepting in such a family as has been making it from before. But now more families prepare it, though the main ingredient is unknown to them or has been kept a mystery and they can only make it by mixing a little of the older preparation.

The cooked grain thus mixed is then placed in a basket or wooden vessel always in the shade, wrapped up in a piece of woollen cloth or hairy skin of goat or deer, and the warmer the wrapper, the better. In colder season or clime it is kept for three or four days and in hotter ones for two days only. When sufficiently fermented and an odour like that of spirit begins to come out, it is placed in an earthen vessel, or even canister now, and its mouth is closed thoroughly. In five or six days the liquor called *Jan* is prepared. If it is to

be drunk on the morrow. some water is mixed in it the previous evening. A preparation can keep for twelve years but some new one has to be added to it. The older the preparation, the better its taste and strength. Persons having no issue often keep it longer with a secret vow that an offspring being born to them, the preparation would be used in feeding his guests. The taste of the liquor depends on the superiority or otherwise of the Balma which, if it be of an inferior quality, causes the liquor to turn a little bitter or sour. The *Jan* is mostly used in the Bhot and Tibet Mahals.

(2) Distilled liquer :

Apart from the fermented liquor or *Jan* the Bhotiyas and Tibetans manufacture a form of spirit by distillation from the former. They put a quantity of *Jan* in an ordinary copper Tauli, above which is placed a circular wooden cover, a couple of inches thick. About an inch from the edge the top of the cover is partly hollowed, the hollow gradually being shallower towards the centre where there is a hole through which vapour from the Tauli ascends. At one side another small hole is bored ending in a wooden spout. Above the wooden cover is placed a large dish filled with cold water to be changed very frequently. The hole is made air-tight at the crevices by a plaster

of moistened or kneaded flour and placed upon an iron tripod over a fire, usually in the verandah of the distiller's house. The vapour ascending through the central hole in the Bhapka or wooden cover coming in contact with the cold lower surface of the plate condenses and collects in the hollow part of the lid and thence passes through the spout into a vessel placed ready to receive it. The spirit was tested in the house of Ruma and Surma, two well-to-do sisters of Garbyang, P. Byans, and found 50 degrees under proof in strength. The Bhotiyas said that about six bottles of this strength could be prepared from a maund of grain. This liquor is prepared only in well-to-do families and for especial festivities.

Tibetan Marts :

Niti & Mana—Dapa and Gartok, 5 or 6 stages from Gyanima, *via* Unta Dhura 17,590 ft high.

Johar—Kharko and Gyanima.

Darma—Chhakra and Gyanima, *via* Noila or Shekhula Pass 18,510 ft. high.

Byans & Chaudans—Takalakot, *via* Lipu Pass or Tinker Pass.

SOME TIBETAN TERMS.

Tibetan official designations :

Gapu—Málguzar or village headman.

Jongpons.

Mákpan or Makpun—Thokdar.

Sepchu—Peon.

Tarjum—An officer in rank below Jongpon, say, a Deputy Collector.

Jongpon—Like a Deputy Commissioner.

Garban or Garphun—Like a Commissioner.

Sepchita—Lieutenant-Governor.

Gobà—A rural magistrate or head of Makpans.

Chekep—District Magistrate.

Sipchu—An Inspecting officer over Tarjums.

Dashok—A Bhutan officer at *Darchan* (a Bhutan monastery).

Pinchin—A queen.

Tibetan Dialogue:

Zyu Kusho—Salutation to officials or a superior man.

Musa Kham Jangbo—Salutation between friends or equals (accompanied by shaking of hands).

Hupkyal miduge—Did you come all right?

Gungkha—Winter season.

Shok—Article, cloth etc.

Gormo—British whole rupee.

Mul—Silver piece or a rupee.

Gorbhiphyaka—Eight-anna piece.

Gormujyo—Four-anna piece.

Ana—Two-anna piece.

Manglo—Pice.

Jyo—A silver coin equivalent to 3¼ annas. (Timashi). De (this) Shok (article) ming (name) La (what). Khansaron (called)—What is this thing or article called ?

Phi Sun—It is late now.

Dhimpanur—This article is fit.

Dhimami—He is a good man.

Dhangpo Shehung—Yes, you are quite right.

Gná (I) dohung—I go.

Gná dojehung—May I go ?

Shukpo (temperament or body) Nachá (ill) duk (is)—I am unwell.

Tokri (hungry) duk (am)—I ám hungry.

Dhopa (belly) Tokri duk—My belly is entirely empty or I am hungry.

Kumri—thirsty.

Chhu (water) kumri—I feel thirsty.

Ara (liquor) kumri—I want liquor.

Dare kumri—I want *chhanchh.*

Dhangmojung—It is very cold.

Dhangomo pho song—I feel cold.

Khalak chho sungain—Have you had your food ?

Chhyo sar—I have had it, i.e. my food.

Kachya Nedang—Mind me.

Kachya (saying) amchyol (ear) Hiian (hear)

—Hear my say. Dyuru (here) ne (from) (name the place) Ringpo (distance) chamdung (how far) —How far is (a certain place) from here ?

Ninga (near) duge (is)—Is near.

Ninga duge, ninga duge—near or far.

Ringa duge—Is far. Sajya (food) thungjya (water) thabhyungi (obtainable or get) kho (there) —Shall I get food and water there ?

Diru (here) shyo—come here (may be said to an ordinary person).

Phepche—Please come.

Tha dhujan—please go.

Do—go away.

Gyuk—run.

Pheta la do—go out.

Nangla shyok—come in.

Nagla phepche—please come in.

Shukdyan zyar—please take your seat.

Dat—sit.

Gná (I) dhirang (to-day) dohang (go)—I will go to-day.

Rang (you) chichya (what) kanduk (doing)—What are you doing ?

Jya—tea.

Jya thung—Drink tea.

Jya terjya—Give tea.

Jya koljya—prepare tea.

Khula (him) shyagche (call)—call him.

Hago junge—Have you understood ?

Hago jung—I have understood.

Go sung—I have heard.

Oh, Oh,—Yes.

Má, Má, or Mé, Mé,—No, No.

Khé (you) rangal (to) hago (know) dugé (is)—Do you know ?

Gné shé mé hung—I do not know.

Ningu Nigála—pen.

Chyak (steel) Ningu—steel pen.

Gya phillíng ningu—English pen.

Chhipa—heat of sun.

Chhyú (water) dunmo (hot)—Hot water.

Chhyú dhangmo—cold water.

Shya—meat.

Phok—Pay (salary).

Shyugam—wooden box.

Chyakgam—iron box.

Nyung gam—weed box.

Dhua—stone.

Terje—give.

Khirshyo—bring.

Gnanto (to-morrow) shyo (come)—come to-morrow.

Go (door) gyap (shut)—Shut the door.

To ru rú—evening.

Go thol—open the door.

Guk—wait.

Gyokpache—make haste. Gyokpa (haste) che (do or make).

Mi—man; Mo—woman.

Tuk taka—Have you any children?

Tuku—boy. Bamo—girl.

Gné tuku—my son; Gne bamo—my daughter.

Igi (alphabets) dijya—to write alphabets.

Karkya—Dak (post).

Igi logchya—to read alphabets.

Kho suhin—Who are you?

Chalma—cooked rice.

Tagri—bread.

Tema—Dal.

Pag (tarkari—vegetable), jhyongo (green)—vegetables.

Kambo—dried up.

Gyaphiling—European.

Kana do hong—Where are you going?

Kherang (your) lo (years) chamhin (how many)—What is your age?

Kache duk—How many?

Kanai telson—Where have you come from?

Min khang hin—What is your name?

Rin—price.

Gong—rate.

Kacha dhangbo—true saying.

Kushyo—Sir.

Kime—wife.

Chyama—lady ; Kyogo—husband.

Nimo—day ; chimo—night.

Dang—yesterday ; Gnato—to-morrow.

Nima pheka—noon.

Chhamu pheka—midnight.

Dawa—month ; Lo—year.

Chharpa—rain ; Nam—sky.

Kha—snow ; Lung—wind.

Duka—thunder ; Duk—lightning.

Nima—sun ; Da—moon.

Tin—cloud ; Nagpo—black.

Nag—dark ; Kar—light.

Sabi—earth, mud.

Apa or Pha—father ; Ma or Ama—mother.

Pun—brother in general.

Achyo—elder brother. No—younger brother.

Iji—elder sister. Tigmu—younger sister.

Chhau—nephew ; Chhamo—niece. Agu—uncle.

Ajan—maternal uncle ; Ani—aunt. Sumo—maternal aunt.

Meh—grand father ; Ibee—grand mother ; Chhau—grandson.

Makpa—son-in-law ; Chumo—grand-daughter ; Nama—Daughter-in-law.

Chhobu—adopted son. Huma—milk ; Chha —salt. De—rice.

Nya—fish, Marti or num—oil ; Chwang—onion ; Chi—tongue.

Jimakara—Sugar ; Narpo or shinbo—sweet. Marbu—tobacco for smoking.

Dhunak—tobacco powder. Marbu thung—will smoke ?

Marbu thung khirsyo—let me have a smoke.

Mi thung—I do not smoke.

Maru—red ; Gyamo—dark brown. Dwak—colour. Ta—horse.

Bungu—Ass ; Bhalangpho—ox, Bhalangamo—cow.

Mai—buffalo ; Khi—dog. Langmoche—elephant.

Lug—sheep ; Ra—she-goat. Rabo—he-goat ; Myalja—sheep.

Lwang—get up ; Kai—voice ; Muk—weep ; Bota—tree.

Sing—fuel ; Cha—grass ; Bagpe—wheat or flour ; Swa—barley.

Na—Uwajau (a species of barley).

Dan—Phaphar (a coarse grain).

Chhuchhiya—a large river. Chhuchinwa—a stream.

Tapti—penknife. Gur—tent, Dabak—musket, gun.

Di—sword; Dhi—thick bedding. Dhi Dagpo —owner of throne.

La—a peak; Gen—ascent, activity; Thurgyak —descent.

Rurki—small metal pot (lota).

Ri—slanting ground.

Thang—precipice, Thailga—plain, Puchyang hod—are you doing well?

Ago nebo song—come with me.

Lam china duk—How is the road or way?

To sajya—let me take my food. Nyalaun—let me sleep.

Yar laung—get up. Syari dong—I go soon.

Syari do—go soon; Syari tyal—come soon.

Chin tang—let me make water.

Kyakpa tangja—let me answer the call of nature.

Hyul—village; Hyul chik—these villages.

Dhi hyul chi gatpo swin—Who is the headman of this village?

Gatpo syok—The village headman should present himself.

Gatpo du nabo—seven chiefs or headmen. (Sat sayane—villages of the Sat sayanas of Garhwal Bhot) i.e., 1. Sausa—Niti; 2. Syalchak—

Gamsali, 3. Bwan—Bampa ; 4. Dugti—Pharka ; 5. Gunsa—Now Margaon and Kurkuti ; 6. Kosha—Kosha ; 7. Enum—Jelam.

Figures :

Chik or chig—1 ; Ni—2 ; Sum—3 ; Zhi—4 ; Nga—5 ; Tuk or dhuk—6 ; Dun—7 ; Gé—8 ; Gu—9 ; Chu thamba—10 ; Chuchig—11 ; Chuni—12 ; Chugsum—13 ; Chazi—14 ; Chonga—15 ; Chutug—16 ; Chudom—17 ; Chuge—18 ; Chugu—19 ; nishu or dot—20 ; Nishucha chig—21 ; Nishuni-chig—22 ; Nishu chagsum—23 ; Nishuchazi—24 ; Nishuchonga—25 ; Nishuchai tug—26 ; Nishu-chai dum—27 ; Nishuchoge—28 ; Nishuchargu—29 ; Sumchu—30 ; Sumchusage—31 ; Zibchu—40 ; Ngabchu—50 ; Tukor dhukchyum—60 ; Dunchyu—70 ; Gechyu—80 ; Gubchu—90 ; Gyathamba—100.

A SUMMARY OF PILGRIM ROUTE STAGES FROM HARIDWAR TO GANGOTTARI, YAMNOTTARI, KEDARNATH, BADRINATH, RAMNAGAR AND KATHGODAM.

I.

I.—Haridwar—Tehri Line.

From	To	Distance	Notes on accommodation, etc.
Haridwar	Dehra Dun	40 miles(by rail)	One Dharmsala in the middle of the head-quarters and the other near Gururamnath temple.
Dehra Dun	Rajpur	8 ,, (by road)	Dharmsala at Londor (quite close to Mussooree).
Rajpur	Mussooree	7 ,,	There is also a direct road from Rajpur to Dhanolti 18 miles.
Mussooree	Jhalki	6 ,,	Dharmsala and one shop.
Jhalki	Dhanolti	9 ,,	Dharmsala with two shops.
Dhanolti	Kana Tal	8 ,,	Do. do. do.
Kana Tal	Bhaldyana	9 ,,	Do. do. do.

From	To	Distance	Notes on accommodation, etc.
Bhaldyana	Tehri	12 miles.	State Capital. (There is also a direct road from Kana Tal to Kandiya 5 miles and Kandia to Tehri 12 miles).

2.—Tehri—Gangottari Line.

Tehri	Bhaldyana	12 miles.	Dharmsala with a shop.
Bhaldyana	Chham	5 ,,	Do. do.
Chham	Nagun	5 ,,	Do. do.
Nagun	Dharasu	5 ,.	State shed, Dak Bungalow and Dharmsala with shops (Here roads divide : pilgrim route leads to Yamnottari.)
Dharasu	Dunda	10 ,,	2 Dharmsalas and 1 shop.
Dunda	Uttar-kashi (Barahat)	8 ,,	Town by the Bhagirathi, Hospital, Police Chauki, Deputy Collector's quarters, Post Office, temples and Dharmsalas.

From	To	Distance	Notes on accommodation, etc.
Uttarkashi	Maneri	9 miles	Dharmsala and shop.
Maneri	Bhatwari	9 ,,	Shibji's temple and Dharmsala. (Here also the road divides: Bhatwari to Trijugi Narayan.
Bhatwari	Gangnani	9 ,,	Forest, Bungalow, shop Dharmsala.
Gangnani	Suki (Jhala)	10 ,,	Dharmsala.
Suki	Harsil	5 ,,	2 Dharmsalas, 1 temple and 1 shop.
Harsil	Dharali	3 ,,	Dharmsala and shop.
Dharali	Jangla	5 ,,	Shop and F. Bungalow.
Jangla	Gangottari	8 ,,	Dharmsalas, shops and temples.

3.—Tehri—Yamnottari Line.

(*Note—Stages from Tehri to Dharasu are the same as stated above in No. 2.*)

Dharasu	Genwala	9 miles.	Dharmsala.
Genwala	Gangani	16 ,,	Dharmsala and shop.
Gangani	Rana	13 ,,	
Rana	Kharsali	7 ,,	
Kharsali	Yamnottari	4 ,,	One Dharmsala and one temple.

4.—Bhatwari—Trijuginarayan Line.

From	To	Distance	Notes on accommodation, etc.
Bhatwari	Chaurna	9 miles	Dharmsala and shop.
Chaurna	Pangrana	9 ,,	Dharmsalas and shops.
Pangrana	Burhakedar (Thati Kathur)	12 ,,	Dharmsalas, shops and temple.
Burhakedar (Thati Kathur)	Hatkundi	5 ,,	Dharmsala and shop.
Hatkundi	Ghutu	10 ,,	Temple and shop.
Ghutu	Pawanli (Kantha)	10 ,,	Shop only.
Pawanli (Kantha)	Trijuginarayan (British Garhwal)	13 ,,	Dharamsala and shop.

5.—Tehri—Srinagar Road.

Tehri	Pau	11 miles.	Dakbungalow, shop and Forest Agency sheds.

From	To	Distance	Notes on accommodation, etc.
Pau	Dangchaura	14 miles	Dakbungalow, shop and Forest Agency sheds.
Dangchaura	Kirtinagar	5 ,,	Bazar, Police Chauki, Agency shed and Dharmsala.
Kirtinagar	Srinagar (Br. Garhwal)	3 ,,	Town. Dak-Bungalow, Hospital, Govt. High School, Bazar.

II.

I.—Haridwar—Kedarnath Badrinath Line.

From	To	Distance	Notes on accommodation, etc.
Haridwar	Satyanarayan	7 miles	
Satyanarayan	Hrishikesh	12 ,,	Dharmsala and an Inspector Bungalow.
Hrishikesh	Lachmanjhula	3 ,,	Dharmsala, temples and Police Chauki.
Lachmanjhula	Shulari	3¾ ,,	Dharmsala.
Phulari	Ghatugad	2¼ ,,	

From	To	Distance.	Notes on accommodation etc.
Ghatugad	Naimohan	3 miles	Dharmsala and Chhati Chhappars.
Naimohan	Chhoti Bijni	1 ,,	Steep up-hill way.
Chhoti Bijni	Bari Bijni	1¾ ,,	Dak Bungalow.
Bari Bijni	Kund	4 ,,	Excellent Spring.
Kund	Bandarbhel	3 ,,	
Bandarbhel	Mahadeb Chatti	3¼ ,,	Dharmsalas, sheds, one Mahadeb's temple.
Mahadeb Chatti	Semal	3¾ ,,	
Semal	Kandi	3 ,,	Dharmsala, Hospital.
Kandi	Byasghat	4 ,,	Dharmsalas and Chatti Chhappars.
Byasghat	Chhalari	3 ,,	(A small Chatti).
Chhalari	Umrasu	2½ ,,	Pucca house with shops.
Umrasu	Saur	2½ ,,	Kuchcha and Pucca Chhappars with shops.
Saur	Bah	1½ ,,	Bazar, Dharmsala, Post Office and Inspection Bungalow. Close on the opposite is situated Deb-prayag by the sacred junction of the Bhagirathi and the

From	To	Distance.	Notes on accommodation etc.
			Alaknanda, whence the joint waters take the name of the Gangaji and a way leads to Tehri, the State Capital, 33 miles.
Bah	Kolta	7½ miles	Dak Bungalow.
Kolta	Ranibag	1 ,,	Shops and houses.
Ranibag	Rampur	3½ ,,	Do. do.
Rampur	Billwakedar	4 ,,	Dharmsala, temple and shop.
Billwakedar	Srinagar	2½ ,,	A town. (Please see part I, No. 5.)
Srinagar	Sukarta	5 ,,	Shop and houses.
Sukarta	Bhattisera	2½ ,,	Shops, houses and Post Office.
Bhattisera	Chhantikhal	1 ,,	Dak Bungalow and Chatti houses.
Chhantikhal	Khankara	2½ ,,	Chatti houses.
Khankara	Narkota	2½ ,,	Do.
Narkota	Gulabrai	3½ ,,	Do.
Gulabrai	Punar	1 ,,	Dharmsalas.
Punar	Rudraprayag	¼ ,,	Dharmsala, Bazar, Post Office and temple. Way branches off to Kedarnath and Badarinath.

From	To	Distance.	Notes on accommodation etc.
Rudraprayag	Chhatoli	5 miles	Dharmsala.
Chhatoli	Tilbara	½ ,,	Chhappars.
Tilbara	Math	1 ,,	Do.
Math	Rampur	½ ,,	Do.
Rampur	Agastmuni	4 ,,	Dharmsala, temple and Post Office.
Agastmuni	Sauri	2½ ,,	Chhappars.
Sauri	Bhiri	4½ ,,	Dharmsala and Bhimsen's temple.
Bhiri	Kund	4 ,,	Chhappars.
Kund	Guptkashi	2½ ,,	Dharmsalas, temple, Post Office and Bazar.
Guptkashi	Nala	1½ ,,	
Nala	Bheta	1¼ ,,	Badrishwar Mahadeb's 360 temples.
Bheta	Byung Tala	1¾ ,,	
Byung Tala	Byung Malla	½ ,,	Chatti Chhappars.
Byung Malla	Maikhanda	2 ,,	Do. do.
Maikhanda	Phata	2 ,,	Dharmsalas.
Phata	Dhab	3¼ ,,	Chatti Chappars.
Dhab	Badalpur	¼ ,,	Do. do.

From	To	Distance.	Notes on accommodation etc.
Badalpur	Rampur	2¼ miles	Do. do.
Rampur	Somdwara	4½ ,,	
Somdwara	Gaurikund	3 ,,	Dharmsalas.
Ganrikund	Sarganishni	3¼ ,,	
Sarganishni	Rambara	2 ,,	Chappars etc.
Rambara	Kedarnath	4½ ,,	Dharmsalas, Post Office and Panda's guest houses.
Kedarnath	Ukhimath	33½ ,,	Dharmsalas. Stages between Kedarnath and Ukhinath are the same as described in going to Kedarnath from Kund.
Ukhimath	Ganesh Chatti	3½ ,,	
Ganeshchatti	Gwaliyabagar	2 ,,	
Gwaliyabagar	Daira	1 ,,	
Daira	God	½ ,,	
God	Pothibasa	1½ ,,	
Pothibasa	Doglibhita	1½ ,,	
Doglibhita	Baniyakund	1¼ ,,	
Baniyakund	Chopta	1¼ ,,	Dharmsalas.

From	To	Distance.	Notes on accommodation etc.
Chopta	Jhulkana	1½ miles	
Jhulkana	Bhyunudyar	¾ mile	
Bhyunudyar	Pangarbasa	2¼ miles	
Pangarbasa	Mandal	4 ,,	
Mandal	Bairagna	2 ,,	
Bairagna	Kolti	1 mile	
Kolti	Setuna	1¼ miles	
Setuna	Gopeshwar	1¾ ,,	Dharmsalas.
Gopeshwar	Chamoli (Lalsanga)	3 ,,	Dharmsala, Post Office, Bazar, Hospital, Police Chauki & Dak Bungalow.
Chamoli	Math	2¼ ,,	
Math	Chhinka	1¾ ,,	
Chhinka	Baunla	½ mile	
Baunla	Siyasain	2¾ miles	
Siyasain	Dhobighat	¾ mile	
Dhobighat	Pipalkoti	2 miles	Dakbungalow, Bazar, Post Office & Dharmsala.
Pipalkoti	Garurganga	5 ,,	Dharmsala.

From.	To.	Distance.	Notes on accomodation etc.
Garurganga	Thangani	3 miles	
Thangani	Patalganga	2 ,,	
Patalganga	Gulabkoti	2 ,,	Dharmsalas & Dakbungalow.
Gulabkoti	Helang	3 ,,	Dharmsala. Beyond the Alaknanda is situated the charming abode of Kalpeshwar Mahedeb in Urgam.
Helang	Khanoti	3 ,,	
Khanoti	Jharkula	2 ,,	
Jharkula	Animath	1½ ,,	Bridh Badri temple.
Animath	Singdhar	½ mile	
Singdhar	Joshimath	1 ,,	Dharmsala. Way branches off to Niti Pass & Bari Hoti.
Joshimath	Vishnuprayag	2 miles	Dak Bungalow, Post and Telegraph Office, and Hospital.
Vishnuprayag	Baldura	1 mile	
Baldura	Ghat	3 miles	
Ghat	Nand Keshari	1 mile	

From	To	Distance.	Notes on accommodation etc.
Nand Keshari	Pandukeshwar	1 mile	Dharamsalas, Dak Bungalow & Yog Badri temple.
Pandukeshwar	Lambagar	3 miles	
Lambagar	Hanuman Chatti	$3\frac{1}{4}$,,	
Hanuman Chatti	Badrinath	$4\frac{3}{4}$,,	Dak Bungalow, Hospital, Police chauki, Post and Telegraph Office and Panda's guest houses. On the way stands the traditionally well-known hillock made of the ashes from the great Havan performed by Pandav brothers.

III

2.—Rudraprayag—Karanprayag Line.

(*Note—This route leads direct from Hardwar to Badrinath excluding Kedarnath. Pilgrims not going to Kedarnath pilgrimage, proceed from Rudraprayag direct as below.*)

From	To	Distance.	Notes on accommodation ete.
Rudraprayag	Shivanandi	8 miles	

From	To	Distance.	Notes on accommodation etc.
Shivanandi	Nagrasu	1½ miles	Dak Bungalow.
Nagrasu	Chatwapipal	5 ,,	
Chatwapipal	Karan prayag	4 ,,	Dharamsalas, Dak Bungalow, Bazar, Hospital, Post and Telegraph Office.

IV
RETURN.

I.—Badrinath to Ramnagar.

Note—There is an alternative route for return :—

(1) Karanprayag to Ramnagar via Mehalchaunri and (2) Srinagar to Kotdwara via Pauri.

(1) If the Ramnagar way be chosen, the Chattis (or stages) are as follows :—

(Stages from Badrinath to Chamoli (Lalsanga) are the same as described above in Part II.)

From	To	Distance.	Notes on accommodation etc.
Chamoli	Kuyer	1½ miles	

From	To	Distance.	Notes on accommodation etc.
Kuyer	Maithana	$1\frac{3}{4}$ miles	
Maithana	Nandprayag	$2\frac{1}{2}$,,	Bazar, Post Office & Dharamsala, Road brancnes off to Ghat & thence to Tharali & Ghuni-Ramri.
Nandprayag	Soula	$3\frac{1}{4}$,,	Dak Bungalow & Chatti.
Soula	Langasu	3 ,,	
Langasu	Jaikandi	$2\frac{1}{4}$,,	
Jaikandi	Karanprayag	$4\frac{3}{4}$,,	As described in Part III.
Karanprayag	Simli	$3\frac{3}{4}$,,	Dharamsala. The road branches off to Jethakharak & Gualdam via Tharali & also Ghuni-Ramri via Ghat.
Simli	Siroli	$2\frac{1}{4}$,,	
Siroli	Bhatoli	$1\frac{1}{3}$,,	
Bhatoli	Adbadri	$4\frac{1}{4}$,,	Dharamsala, Post Office & temples.
Adbadri	Kheti	$3\frac{1}{4}$,,	
Kheti	Jungle Chatti	$1\frac{1}{2}$,,	
Jungle Chatti	Gandabanj	2 ,,	

From	To	Distance	Notes on accommodation etc,
Gandabanj	Kalimati	1 mile	
Kalimati	Rasiya	¾ ,,	
Rasiya	Gwargadhera	1¾ miles	
Gwargadhera	Dhunarghat	1¼ ,,	Post Office.
Dhunarghat	Darimdali	1½ ,,	
Darimdali	Sainji	¼ mile	
Sainji	Melguar	1 ,,	
Melguar	Melchaunri	3 miles	
Melchaunri	Semalkhet	2½ ,,	
Semalkhet	Bijrani	2 ,,	
Bijrani	Rampur	½ mile	
Rampur	Brikheshwar	1 ,,	
Brikheswar	Digot	2 miles	
Digot	Ganain	½ mile	Dharamsala, Post Office, Leper Asylum & Police Chauki. Road branches off to Almora via Dwarahat and thence also to Kathgodam Railway terminus via Khairna.

From	To	Distance.	Notes on accommodation etc.
Ganain	Bhatkot	1 mile	
Bhatkot	Chinauni	1¾ miles	
Chinauni	Bhagoti	1 mile	
Bhagoti	Tyar	½ mile	
Tyar	Panoli	2 miles	Dharamsala.
Panoli	Masi	¾ mile	do
Masi	Ram-Chatti	2½ miles	
Ram-Chatti	Thapla	½ mile	do
Thapla	Bridhkedar	2 miles	
Bridhkedar	Sanau	1 mile	
Sanau	Baseri	1¼ miles	
Baseri	Nala	1¼ ,,	Post Office and Dharamsala.
Nala	Jainola	1 mile	
Jainola	Barikot	1 ,,	
Barikot	Bhikiyasain	1 ,,	Dharamsala, Police Chauki and Hospital.
Bhikiyasain	Srikot	3 miles	
Srikot	Basot	2 ,,	
Basot	Kamerpani	2 ,,	

From	To	Distance.	Notes on accommodation etc.
Kamerpani	Gwilkhan	1 mile	Dharamsala.
Gwilkhan	Gujarghati	3 miles	Do.
Gujarghati	Machchor	3 ,,	
Machchor	Pannwadekhan	2 ,,	Do.
Pannwadekhan	Godi	2 ,,	Do.
Godi	Totam	6 ,,	
Totam	Saural	2 ,,	
Saural	Kumriya	3 ,,	
Kumriya	Mohan	½ mile	
Mohan	Mawagar	2 miles	
Mawagar	Garjiya	4 ,,	
Garjiya	Panchakki	1 mile	
Panchakki	Dhekwali	1¾ miles	
Dhekwali	Ramnagar	4¼ ,,	Dharamsala and Railway terminus.

2.—Badrinath to Kotdwara.

(2) If the Kotdwara route be chosen, the stages are as follows :—

(Stages from Badrinath to Srinagar via Karanprayag and Rudraprayag are the same as stated in Part II up to Rudraprayag and Part III, Rudraprayag—Karanprayag Line.)

From	To	Distance	Notes on accommodation etc.
Srinagar	Pauri	8 miles	Town—the Capital of Gharwal.
Pauri	Adwani	10 ,,	Dak Bungalow, Dharamsala, Shops and Cooly Agency. Renowned for its Ranigarh Peak & its position with respect to Khairaling Mahadeb westward, opposite Ranchula Soola.
Adwani	Kaleth	7 ,,	Dak Bungalow & Cooly Agency.
Kaleth	Banghat	6½ ,,	Dak Bungalow, Dharamsalas, Shops, Post Office & Cooly Agency house.

From	To	Distance	Notes on accommodation etc.
Banghat	Dwarikhal	5 miles	Dak Bungalow, Cooly Agency House. On the same hill as Lansdowne & Langurgarhi.
Dwarikhal	Dadamandi	6½ ,,	Dak Bungalow, Shops & Cooly Agency houses.
Dadamandi	Dogadda	5 ,,	Dak Bungalow, Bazar, Cooly Agency houses & Post Office.
Dogadda	Kotdwara	10 ,,	Dak Bungalow, Bazar, Post Office, Railway terminus and Cooly Agency house.

ERRATA.

Page	Line	For	...	Read
iii	3.	O.B.E.	...	C.B.E.
Do.	13.	Sijaul	...	Syánl (स्यांल)
1.	2.	Gharwal	...	Garhwal (गढ़वाल)
1.	5.	thotam	...	thotá (ठोटा) (Wherever it occurs)
3.	7.	Gadrias	...	Gadnás (गदने)
12.	20.	" began "	...	" begár " (वेगार)
16.	3.	but decreases as it reaches	...	as far as
24.	10.	Adbari	...	Adbadari (आदवदरी) (Wherever it occurs)
25.	12.	Salerwar	...	Saleshwar (सलेश्वर)
26.	5.	Ajdi	...	Ajai (अजै)
28.	16.	but	...	put
Do.	last	Bani	...	Bánj (बांज)
30.	5.	Bazar	...	Bagar (बगड़)
32.	15.	Nand	...	Nandá (नन्दा) (Wherever it occurs)
33.	8.	pursuit	...	pursuit of
36.	19.	Morhaulá	...	Mornaulá (मोरनौला)
Do.	24.	Merkhet	...	Melkhet (मेलखेत)
37.	10.	Kingadi	...	Kimgadigád (किमगडीगाड)
Do.	14.	Dhangary	...	Dhargari (धरगड़ी)
38.	5.	Mogindhár	...	it

38.	23.	Kamol	...	Kanol (कनोल)
40.	13.	Dhainauli	...	Dhaninauli (धनीनौली)
41.	4.	Kharsu	...	Kharú (खरू)
42.	5.	Jhanguli	...	Jhagúlí (झगूली)
Do.	15.	Rankwar	...	Rankásur (रणकासुर)
43.	24.	Thar	...	Thur (थुर)
44.	2.	Pindari	...	Pindar (पिंडर)
46.	4.	Mui	...	Min (मिन)
Do.	Do.	At Mutand	...	Mutand (मुटन्ड)
46.	5.	Kailash	...	Kailikh (कैलिख)
Do.	9.	Kumartoli	...	Kuramtoli (कुरमतोली)
Do.	21.	Kansain	...	Kausáni (कौसानी)
47.	3.	Bakrans	...	Fakráns (फक्रांस)
48.	7.	Megháswar	...	Meghasur (मेघासुर)
49.	25.	Nand	...	Nandákini (नन्दाकिनी)
50.	13.	Roti	...	Rot (रौट)
51.	16.	the Almora	...	Almora,
Do.	17.	Taluka	...	Takulá (ताकुला)
53.	27.	Baijikhet	...	Baijnath (बैजनाथ)
54.	2.	Munsgari	...	Munsyári (मुन्स्यारी)
Do.	3.	Indari	...	Pindari (पिंडारी)
Do.	12.	Katyar	...	Katyúr (कत्यूर)
56.	3.	Saina	...	Sámá (सामा)
Do.	25.	Dewali	...	Dwáli (द्वाली)
57.	6.	Tijama	...	Tejam (तेजम)
Do.	20.	Tajum	...	Do. (Wherever it occurs)
59	9.	Sohan	...	Soban (सोबन)

61.	7.	Raligari	...	Ratgarí (रतगड़ी)
Do.	15.	Kilkot	...	Rilkot (रिलकोट)
62.	1.	West	...	Wets
63.	16.	Johari	...	Johár (जोहार)
74.	5.	Mandkot	...	Nandákot (नन्दाकोट)
Do.	19.	Tata Lakhjanpur	...	Tallá Lakhanpur (तल्ला लखनपुर)
79.	5.	oad	...	road
81.	25.	Khaorne	...	Khairni (खैरनी)
85.	11.	Takua	...	Takná (टकना)
88.	23.	Gorsari	...	Garsári (गर्साड़ी)
91—107		Devi Dhura to Dhunarghat	...	Dhunarghát to Champhawat
92.	16.	Dhamsain	...	Dhamsaun (धामसौंथ)
96.	6.	Jajul	...	Jajút (जजूट)
96.	15.	Chandhari	...	Chaudhari
Do.	27.	Cheral	...	Chárál (चाराल)
102	21.	Nandhungiaghar	...	Naudhungiághar (नौढ़ुंगियाधर)
Do.	23.	Ray	...	Rau (रौ)
103.	23.	Mauli	...	Mánli (मान्ली)
Do.	24.	Gorakchaur	...	Gorilchaur (गोरिलचौड़)
106.	19.	Baulak	...	Banlek (बनलेक)
107.	14.	Brahandeo	...	Brahmdeo (ब्रह्मदो)
112.	5.	Ghatu	...	Ghatkú (घटकू)
Do.	12.	Kaman	...	Kamáú (कमाऊ)
113.	20.	Chetar	...	Chhatar (छतर)
115.	14.	Balam	...	Baláíu (बलाऊ)

115.	17.	rigut	...	right
117.	9.	Newpara	...	it
118.	3.	Committee	...	Community
119.	8.	Stuart	...	Sturt
121.	11.	Chaukande	...	Chankánde (चनकांडे) (Wherever it occurs)
123.	8.	Salubrious	...	insalubrious
Do.	23.	Gundesh	...	Gumdesh (गुमदेश) (Wherever it occurs)
124.	2.	Hingra	...	Jhingrá (झिंगरा)
Do.	21.	Bantari	...	Bautarí (बौतड़ी)
125.	1.	Ghar	...	Ghát (घाट)
Do.	14.	Shankas	...	Shaukás (शौका)
Do.	18.	Jatragaun	...	Jatiyágaun (जतियागांव)
Do.	24.	(Johaganj)	...	(Do.)
128.	9.	Sejuni	...	Syúní (स्यूणी)
152.	20.	Garia	...	Garjiyá (गर्जिया)
160.	23.	Rahthi	...	Ránthi रांथी (Wherever it occurs)
162.	5.	Mandeh	...	Mandab (मान्डब)
Do.	25.	Ranto	...	Rangto (रांग्टो)
166.	19.	Miwa	...	Uwa (ऊवा)
169.	14-15.	herbs...reces	...	herds...recess
171.	18.	Benthot	...	Bentkot (बेंटकोट)
Do.	23.	Bindkot	...	Do. " Do.
193.	13.	Dong	...	Long
197.	26.	Sangar	...	Sángá (सांगा)
202.	1.	Tasading	...	Tasadáng

202.	22.	Napai	...	Napal
204.	7.	Rausala	...	Ránslá (रांसला)
206.	19.	Naptha	...	Namphá (नम्फा)
218.	16.	9.		6
220.	22.	Barbar	...	Barar (बरड़)
223.	2.	Junla	...	Jumlá (जुमला)
234.	7.	Thukar	...	Thakur (ठाकुर)
Do.	8.	Lalulon	...	Labulád (लबुलाद)
243.	15.	fine	...	five
251.	19.	side	...	side of the
265.	1.	gulobanp	...	guloband
271.	2.	Sepchu	...	Sepchi (सेप्ची)
272.	20.	Dare	...	Dará
Do.	27.	Hijan	...	Nijan
278.	5.	activity	...	acclivity
284.	11.	Inspector	...	Inspection
Do.	15.	Shulárí	...	Phulárí (फुलाड़ी)
288.	12.	Kund	...	Guptkáshí (गुप्तकाशी)
290.	15.	Dak Bungalow, Post & Telegraph Office for Joshimath not for Vishnuprayag		

N. B.—The author being at a great distance from the place of printing, could not give his personal attention to the correction of the proofsheets. The names of places and local terms found in this book being of considerable difficulty and unfamiliar to the corrector of proofsheets, many typographical mistakes have crept in entailing a big Errata-list. The author craves the indulgence of the reader in this respect and hopes to rectify them in the second edition of this book.

(JODH SINGH)

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